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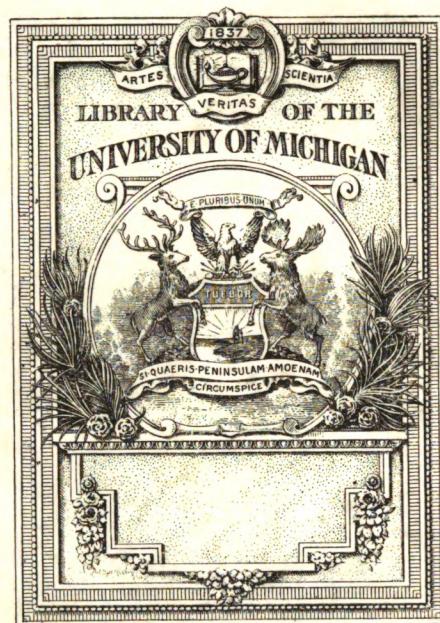
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HANDBOOKS
FOR
THE STUDY OF SANSKRIT.

EDITED BY

MAX MÜLLER, M.A.

TAYLORIAN PROFESSOR OF MODERN EUROPEAN LANGUAGES AND LITERATURE
IN THE UNIVERSITY OF OXFORD.

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॥ सहज्जेदः ॥
FRIEND-SEPARATION.

अथ राजपुत्रा ऊचुः । आर्ये मिचलाभः श्रुतस्तावदस्माभिः ।

Then the king's-sons said : Reverend Sir, The Friend-acquisition heard so far by us;

इदानीं सहज्जेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच । सहज्जेदं
now the Friend-separation to hear we desire. Vishṇuśarman said : The Friend-separation

तावच्छृणुत यस्यायमाद्यः स्थोकः ।

then hear, of which this the first verse :

वर्धमानो महाखेहो मृगेंद्रवृषयोर्वने ।

The increasing great-affection of a lion-and a bull in a wood.

पिशुनेनापि लुब्धेन जंबुकेन विनाशितः ॥ १ ॥

by an insidious also greedy jackal destroyed. (1)

राजपुत्रैरुक्तं । कथमेतत् । विष्णुशर्मा कथयति । अस्ति दक्षिणा-

By the king's-sons said : How that? Vishṇuśarman relates : There is on the south-

पथे सुवर्णोवती नाम नगरी । तत्र वर्धमानो नाम वर्णिग्
road Suvarṇavatī by name a city. There Vardhamāna by name a merchant

निवसति । तस्य प्रचुरे ऽपि वित्ते ऽपरान्बंधून्-
dwells. Of him (though) abundant even wealth (was), the other relations

तिसमृद्धान्तमीक्ष्य पुनर्र्थवृद्धिः करणीयेति मतिर्बभूव ।
very-prosperous having seen, 'again wealth-increase to be made' thus resolution was.

यतः । उधो ऽधः पश्यतः कस्य महिमा नोपचीयते ।

For, Down down looking of whom the greatness not is enhanced?

उपर्युपरि पश्यन्तः सर्वे एव दरिद्रतिः ॥ २ ॥

Upwards upwards looking all indeed are poor. (2)

अपरं च । ब्रह्महापि नरः पूज्यो यस्यात्सि विपुलं धनं ।

Another and, A Brâhman-slaying even man to be honoured, of whom is ample wealth,

शशिनस्तुत्यवंशोऽपि निर्धनः परिभूयते ॥३॥

with the moon* of equal-lineage although the wealth-less is despised. (3)

अन्यस्त् । अध्यवसायिनमूलसं दैवपरं साहसाश्च परिहीणं ।

Again and, The exertion-less inactive in fate-alone trusting of courage and deprived,

प्रमदेव हि वृक्षपतिं नेच्छत्युपगूहितुं लक्ष्मीः ॥४॥

a lovely woman as certainly an old-husband not likes to embrace Lakshmi. (4)

किंच । आलस्यं स्त्रीसेवा सरोगिता जन्मभूमिवात्सल्यं ।

Moreover, Inactivity, woman-service, ill-health, birth-place-fondness,

संतोषो भीरुत्वं षड् व्याघाता महत्वस्य ॥५॥

acquiescence, timidity, six obstructions of greatness. (5)

यतः । संपदा सुस्थितंमन्यो भवति स्वत्पयापि यः ।

For, Through fortune prosperous-thinking himself is through a little even who,

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य तां ॥६॥

having done-its duty fate, methinks, not increases of him that. (6)

अपरं च । निरुत्साहं निरानंदं निर्वीर्यमरिनंदनं ।

Another and, An exertion-less, joy-less, power-less, enemy-delighter,

मा स्म सीमंतिनी काचिज्जनयेत्पुच्चमीहशं ॥७॥

not ever woman any may bear a son such. (7)

तथा चोक्तं । अलब्धं चैव लिप्सेत् लब्धं रक्षेद्वक्षयात् ।

Thus and said: The unobtained and indeed one should wish the obtained one should guard to obtain from decrease,

रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निरक्षिपेत् ॥८॥

the guarded one should increase properly, the increased on holy places one should bestow. (8)

यतोऽलब्धमिच्छतोऽर्थयोगादृथस्य

For (of one who) the unobtained desires, through wealth-application, of wealth

प्राप्तिरेव लब्धस्याप्तरक्षितस्य निर्धेषुपि स्वयं

the obtainment indeed; of an acquired even, (but) not-guarded treasure also of itself

विनाशः । अपि च । अवर्धमानश्चार्थः काले स्वत्पव्ययो

disappearance. Also and, Not-increasing and wealth in time with very-small-expenditure

* One of the great royal families of India derived its origin from the moon.

अथं जनवत्स्थयमेति । अनुपभुज्यमानश्च निष्प्रयोजन एव सः ।

even collyrium-like* to waste goes, not-enjoyed being and, useless indeed it.

तथा चोक्तं ।

Thus and said :

धनेन किं यो न ददाति नाश्वते बलेन किं यस्त्र रिपूस्त्र बाधते ।

With wealth what, who not gives, not enjoys? With strength what, who enemies slays? and not

श्रुतेन किं यो न च धर्ममाचरेत्किमात्मना यो न जितेत्दियो भवेत् ॥१॥

with Scrip- what, who not also virtue prac- What with who not of subdued- may be? (9)
ture tises? soul, senses

यतः । जलविंदुनिपातेन त्रमशः पूर्यते घटः ।

For, By the water-drop-falling step by step is filled a pot,

स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥१०॥

this (is) the means of all-sciences, of virtue also, of wealth and. (10)

दानोपभोगरहिता दिवसा यस्य यांति वै ।

Of giving-and enjoyment-deprived the days of whom pass forsooth,

स कर्मकारभस्त्रेव श्वसन्नपि न जीवति ॥११॥

he a blacksmith's-bellows like breathing even not does live. (11)

इति संचित्य नंदकसंजीवकनामानौ दृष्टभौ धुरि

Thus, having reflected Nandaka-and Sañjivaka-named two bulls in the yoke

नियुज्य शकटं नानाविधद्रव्यपूर्णे कृत्वा वाणिज्येन गतः ।

having fastened, a cart with manifold-things-filled having made, on trading gone

काश्मीरं प्रति ।

Kāśmira towards.

अन्यस्त्र । अंजनस्य स्थूलं हृष्टा वल्मीकस्य च संचयं ।

Another and, Of collyrium the waste having seen, of the white ant and the increasing heap,

अबन्धं दिवसं कुर्यादानाध्ययनकर्मसु ॥१२॥

not-barren the day one should make in liberality-study-and actions. (12)

यतः । को उत्तिभारः समर्थानां किं दूरं व्यवसायिनां ।

For, What an excessive-load of the able? What far of the resolute?

को विदेशः सविद्यानां कः परः प्रियवादिनां ॥१३॥

What a strange country of the of knowledge- Who a stranger of the kindly-speaking? (13)
possessed?

* A little collyrium is used every day to darken the eyelashes.

अथ गच्छतस्तस्य सुर्दुर्गनामि महारणे संजीवको भमजानुर्भि-
Now travelling of him in the Sudurga-named great-wood Safijivaka broken-kneed

पतितः । तमालोक्य वर्धमानो ऽचिंतयत् ।

fallen down. Him having seen Vardhamāna thought:

करोतु नाम नीतिङ्गो व्यवसायमितस्ततः ।

Let make certainly the prudent a resolution thus (or) thus,

फलं पुनस्तदेवास्य यद्विधेर्मनसि स्थितं ॥१४॥

the fruit however that only of it what in Fate's mind stands. (14)

किंतु । विस्मयः सर्वेषा हेयः प्रत्यूहः सर्वकर्मणां ।

However, Dismay in every way to be avoided, the obstacle of all-actions,

तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिर्विधीयतां ॥१५॥

therefore, dismay having abandoned, in what is to be accomplished success may be achieved. (15)

इति संचिन्त्य संजीवकं तत्परित्यज्य वर्धमानः पुनः स्वयं

Thus having reflected, Safijivaka there having left, Vardhamāna again himself

धर्मपुरं नाम नगरं गत्वा महाकायमन्यवृषभमेकं

to Dharmapura by name the town having gone, of great-bulk another-bull one

समानीय धुरि नियोज्य चलितः । ततः संजीवको ऽपि

having fetched, in the yoke having fastened, departed. Then Safijivaka also,

कथंकथमपि खुरचये भरं कृत्वोत्थितः ।

somehow-somehow on the hoof-triad his weight having made got-up.

यतः । निमग्नस्य पयोराशौ पर्वतात्पतितस्य च ।

For, Of one plunged into water-mass, from a mountain of one fallen and,

तत्केणापि दृष्टस्य आयुर्मर्माणि रक्षति ॥१६॥

by (the serpent) Takshaka also of one bitten life the limbs preserves. (16)

नाकाले वियते जंतुर्विषः शरशतैरपि ।

Not out of time dies a creature pierced by arrow-hundreds even,

कुशमेषैव संसृष्टः प्राप्तकालो न जीवति ॥१७॥

by a grass-point merely touched when his time-is come not he lives. (17)

अरक्षितं तिष्ठति देवरक्षितं

Unguarded stands the by Fate-guarded,

सुरस्थितं दैवहतं विनश्यति ।

well-guarded the Fate-struck perishes.

जीवत्यनाथोऽपि वने विसर्जितः

There lives without-protector even in a forest one abandoned,

कृतप्रयत्नोऽपि गृहे न जीवति ॥१८॥

One for whom exertion-is made even in a house not lives. (18)

ततो दिनेषु गच्छत्सु संजीवकः स्वेच्छाहारविहारं कृत्वा रथ्यं

Then, the days passing, Safjīvaka ad libitum-feeding-sport having made the wood

भास्यन्दृष्टपुष्टांगो बलवान्ननाद । तस्मिन्यने पिंगलकनामा

perambulating frisky-fat-limbed, strong, roared. In that forest Pingalaka-named

सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्निवसति ।

a lion the by his own-arm-acquired-sovereignty-pleasure enjoying dwells.

तथा चोक्तं । नाभिषेको न संस्कारः सिंहस्य क्रियते मृगीः ।

Thus and said, Not anointing, not consecration of the lion is made by the beasts,

विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥१९॥

Of him who by prowess-has acquired-dominion of itself already the beast-kingship. (19)

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनावच्छमगच्छा ।

He and one day with thirst-pained water to drink to the Yamunā-bank went.

तेन च तच सिंहेन ननु भूत पूर्वकम् कालघन गर्जितमिव

By that and there lion unperceived-before, unseasonable-cloud-thundering like,

संजीवकनर्दितमश्चावि । तच्छुत्वा पानीयमपीत्वा सचकितः

Safjīvaka's-roaring was heard. That having heard water not-having drunk with-trembling

परिवृत्य स्वस्यानमागत्य किमिदमित्यालोचयं स्तूष्णी स्थितः ।

turning round, to his-place having gone, 'What this?' thus reflecting silently remained.

स च तथाविधः करटकदमनकाभ्यामस्य मंचिपुचाभ्यां

He and so-conditioned by Karaṭaka-and Damanaka of him the minister's-sons

शृगालाभ्यां हृष्टः । तं तथाविधं हृष्टा दमनकः करटकमाह ।

two jackals seen. Him in this-state having seen Damanaka Karaṭaka accosts:

सखे करटक किमित्यसुदकाशी स्वामी पानीयमपीत्वा

Friend Karaṭaka, why thus this water-desiring master water not-having drunk

सचकितो मंदं मंदमवतिष्ठते । करटको ब्रूते । मिच दमनक
 with-trembling slowly slowly stands off? Karaṭaka says: Friend Damanaka,
अस्मन्मतेनास्य सेवैव न क्रियते । यदि तथा भवति तर्हि
 by our-advice of him attendance certainly not is made. If thus it is, then
किमनेन स्वामिचेष्टानिरुपणेनास्माकं । यतोऽनेन राजा विना-
 what with this the master's-actions-pondering of us? For by this king without
पराधेन चिरमधीरिताभ्यामावाभ्यां महदुःखमनुभूतं ।
 offence long slighted, by us great pain suffered.

सेवया धनमिच्छन्निः सेवकैः पश्य यत्कृतं ।

Through attendance wealth wishing by attendants behold what done,

स्वातंश्च यच्छ्रीरस्य मूढैस्तद्गमि हारितं ॥२०॥

the independance which of the body, by the fools that even allowed to be taken away. (20)

अपरं च । शीतवातातपक्षेशान्सहंते यान्पराश्रिताः ।

Another and, Cold-wind-heat-fatigue endure what the on another-dependant,

तदंशेनापि मेधावी तपस्तप्त्वा सुखी भवेत् ॥२१॥

of that-with a part even a wise man penance having done, happy might be. (21)

अन्यच्च । एतावज्जन्मसाफल्यं यद्नायत्तवृत्तिता ।

Another and, So far birth-fruitfulness, as independant-existence;

ये पराधीनतां यातास्ते वै जीवन्ति के मृताः ॥२२॥

Who to on another-dependance gone, (granted that) those live, who dead? (22)

अपरं च । एहि गच्छ पतोऽसह वद मौनं समाचर ।

Again and, Come near! Go! Fall down! Get up! Speak! Silence observe!

एवमाशायहयस्तैः त्रीडंति धनिनोऽर्पिभिः ॥२३॥

This with the hope-demon-seized play the rich, with the needy: (23)

किंच । अबुधैर्थलाभाय परायस्तीभिरिव स्वयं ।

Moreover, By the unwise for wealth-obtainment, by venal-women as, of their own accord

आत्मा संसृत्य संसृत्य परोपकरणीकृतः ॥२४॥

their own self having ornamented, having ornamented (it), of others-the slave-(is) made. (24)

किंच । या प्रकृत्यैव चपला निपतत्यमुचावपि ।

Moreover, Which by nature already unsteady falls on the impure even,

स्वामिनो बहु मन्यंते हृषि ताम् पि सेवकाः ॥ २५ ॥

of a master highly esteem the look that even attendants. (25)

अपरं च । मौनान्त्मूर्खः प्रवचनपदुर्वातुलो जल्पको वा

Again and, Because of silence (he is) a fool; in speech-clever, windy, a prattler or;

क्षांत्या भीर्ल्येदि न सहते प्रायशो नाभिजातः ।

through forbearance cowardly; if not he forbears, most likely not well-born;

धृष्टः पाश्वे वसति नियतं दूरतश्चाप्रगल्भः

insolent, (if) at the side he remains; constantly afar and, diffident;

सेवाधर्मः परमगहनो योगिनाम् पृथग्मयः ॥ २६ ॥

attendance-duty of extreme-profoundness for Yogins even impracticable. (26)

विशेषतश्च । प्रणमत्युच्चतिहेतोजीवितहेतोर्विमुचति प्राणान् ।

Particularly and, He bows down for elevation's-sake, for life's-sake he gives up life,

दुःखीयति सुखहेतोः को मूढः सेवकादन्यः ॥ २७ ॥

he suffers pain for pleasure's-sake what fool from an attendant different? (27)

दमनको बृते । भिच सर्वथा मनसापि नैतत्कर्तव्यं ।

Damanaka says: Friend, wholly in mind even not that to be done.

यतः । कथं नाम न सेव्यन्ते यत्नतः परमेश्वराः ।

For, Why namely not are attended with care the supreme-lords,

अचिरेणैव ये तुष्टाः पूर्यन्ति मनोरथान् ॥ २८ ॥

quickly indeed who satisfied fulfil the heart's desires? (28)

अन्यच्च पश्य । कुतः सेवाविहीनानां चामरोद्भूतसंपदः ।

Another and behold: Whence of the service-deprived the by the Chāmara*-exalted-fortunes,

उहंधवलच्छन्तं वाजिवारणवाहिनी ॥ २९ ॥

the on a pole raised-white-umbrella†, of horses-and elephants-a troop? (29)

करटको बृते । तथापि किमनेनास्माकं व्यापारेण । यतो

Karataka says: Thus even, what with this of us business? For

इव्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।

in not-(one's own) business business wholly to be avoided. Behold:

* Chāmara, a fly-flap commonly made of the tail of the bos grunniens, and conferred as an emblem of royal favour.

† The white canopy, an emblem of royalty.

आव्यापारेषु आपारं यो नरः कर्तुमिच्छति ।

In not-(his own) business business what man to do wishes,

स भूमी निहतः शेते कीलोत्पाटीब वानरः ॥३०॥

he on the ground struck down lies, the wedge-extracting like ape. (30)

दमनकः पृच्छति । कथमेतत् । करटकः कथमति । अस्ति मगधदेशे

Damanaka asks: How that? Karatka relates: There is in the Magadha-country

धर्मारण्यसंनिहितवसुधायां शुभदत्तनामा कायस्येन विहारः

in one the Dharmawood-adjoining-ground by a Subhadatta-named Kāyastha* a sanctuary

कर्तुमारव्यः । तत्र करपचदार्यमाणैकस्तंभस्य कियद्वूरस्फाटितस्य
to build begun. There of a with a saw-being split-post a little-way-divided

काष्ठखंडबयमध्ये कीलकः सूचधारेण निहितः । तत्र बलवान्वानर-
in the wood-part-couple-middle a wedge by the carpenter put in. There a mighty monkey-

यूथः क्रीडन्नागतः । एको वानरः कालप्रेरित इव तं कीलकं
herd playing approached. One monkey, by Fate-driven as it were, that wedge

हस्ताभ्यां धृत्वोपविष्टः । तत्र तस्य मुष्कद्यं लंबमानं
with both hands having seized sat down. There of him the lower parts hanging down

काष्ठखंडबयाभ्यन्तरे प्रविष्टः । अनन्तरं स च सहजचपलतया
in the wood-part-couple-interval entered. Thereupon he and through inborn-giddiness

महता प्रयत्नेन तं कीलकमाकृष्टवान् । आकृष्टे च कीलके
with great effort that wedge drew out. Being drawn out and the wedge,

चूर्णितांडबयः पंचत्वं गतः । अतोऽहं ब्रवीमि । आव्यापारेषु
with smashed-lower parts to death gone. Therefore I say: 'In not-(his own) business

आपारमित्यादि । दमनको ब्रूते । तथापि स्वामिचेषानिरूपणं
business' &c. Damanaka says: Thus even a master's-actions-pondering

सेवकेनावश्यं करणीयं । करटको ब्रूते । सर्वस्मिन्ब्राधिकारे य
by an attendant necessarily to be made. Karatka says: In every office who

एव नियुक्तः प्रधानमंची स करोतु यतोऽनुजीविना
verily appointed, the chief-minister, he may do (so), for by an inferior

पराधिकारचर्चा सर्वथा न कर्तव्या ।

of another's-office-investigation wholly not to be made.

* Member of a mixed caste, chiefly employed as writers.

यथा । पराधिकारचर्चो यः कुर्यात् स्वामिहितेच्छ्या ।

Behold : Of another's-office-investigation who should do from master-welfare-desire,

स विषीदति चीकारान्नृदभस्त्राडितो यथा ॥३१॥

he fares ill, for (his) braying the donkey beaten as. (31)

दमनकः पृच्छति । कथमेतत् । करटको ब्रूते । अस्ति वाराणस्यां

Damanaka asks : How that ? Karatka says : There is in Vārāṇasi

कर्पूरपटको नाम रजकः । स चाभिनववगस्त्रया वधा सह चिरं

Karpūrapaṭaka by name a washerman. He and (his) young-aged wife with long

निधुवनं कृत्वा निर्भरमालिङ्ग्य प्रसुप्तः । तदनंतरं तनृहृदव्याख्या-

sport having made, heartily having embraced, fallen asleep. Thereupon his-house's things

हर्तुं चौरः प्रविष्टः । तस्य प्रांगणे गर्दभो बद्धस्तिष्ठति कुकुरब्धो-

to rob a thief entered. Of it in the yard a donkey fastened stands, a dog and

पविष्टो इस्ति । अथ गर्दभः श्वानमाह । सखे भवतस्त्रावद्यं

seated is. Now the donkey to the dog says : Friend, of you then this

आपारः । तत्किमिति तमुच्चैः शश्वं कृत्वा स्वामिनं न जागरयसि ।

a business; then why thus thou loud a noise having made the master not dost thou waken?

कुकुरो ब्रूते । भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या ।

The dog says : My dear, of me of the business investigation by thee not to be made.

त्वमेव किं न जानासि यथा तस्याहर्निंशं गृहरक्षां

Thou indeed (what?) not dost thou know, how of him day-and night house-guarding

करोमि । यतो इयं चिरान्विरुद्धो ममोपयोगं न जानाति तेना-

I make? Because he long untroubled, of me the use not knows, therefore

धुनापि ममाहारदाने मंदादरः । यतो विना विधुरदर्शनं

(is he) now also of me for the food-giving little-caring. For without alarm-seeing

स्वामिन उपजीविषु मंदादरा भवन्ति ।

masters for the dependants little-caring are.

गर्दभो ब्रूते । शृणु रे वर्बर ।

The donkey says : Listen, oh idiot :

याचते कार्यकाले यः स किं भूत्यः स किं सहत् ।

Asks at action-time who, he (what?) a servant, he (what?) a friend?

बुद्धरो बूते ।

The dog says:

भृत्यान्संभाषयेद्यस्तु क्रार्यकाले स किं प्रभुः ॥ ३२ ॥

The servants should address who but at action-time (only), he (what?) a lord? (32)

यतः । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

For, Of the dependants in the maintenance, in master-service, in law-observance,

पुचस्योत्पादने चैव न संति प्रतिहस्तकाः ॥ ३३ ॥

of a son in the begetting and likewise not there are substitutes, (33)

ततो गर्दभः सकोपमाह । अरे दुष्टमते पापीयांस्तं

Then the donkey with-anger says; Oh thou wicked-minded, very villainous thou,

यद्विपत्तौ स्वामिकार्य उपेक्षां करोषि । भवतु

because in misfortune for the master's-business disregard thou makest, Let it be

तावत् । यथा स्वामी जागरिष्यति तन्मया कर्तव्यं ।

though! That the master shall awake, that by me to be made.

यतः । पृष्ठतः सेवयेद्रूक्षे जठरेण हुताशनं ।

For, On the back one should serve the sun, with the belly the fire,

स्वामिनं सर्वेभावेन परलोकमुमायया ॥ ३४ ॥

the master with one's whole-being, the other-world without-guile. (34)

इत्युक्तातीव चीकारशङ्कं कृतवान् । ततः स रजकस्तेन

Thus saying exceedingly braying-noise he was making. Then that washerman by that

चीकारेण प्रबुद्धो निद्राभंगकोपादुच्याय गर्दभं लगुडेन

braying aroused through sleep-interruption-anger having got up the donkey with a stick

ताडयामास । तेनासौ पञ्चत्वमगमत् । अतोऽहं ब्रवीमि । प्रराधि-

beating was. By that he to death went. Therefore I say; Of another's-

कारचर्चामित्यादि । पश्य । पशूनामन्वेषणमेवास्मन्नियोगः ।

business-investigation &c. Behold! For game searching only our-business.

स्वनियोगचर्चा क्रियतां । विमृश्य । किंत्वद्या तया

Of one's own-business-investigation be made! (Having reflected:) However to-day for that

चर्चया न प्रयोजनं यत आवयोर्भृक्षितशेषाहारः प्रचुरोऽस्ति ।

consideration not need, for of us of the meal-remaining-food plentiful is.

दमनकः सरोषमाह । कथमःहारार्थी भवान्केवलं राजानं सेवते ।

Damanaka with-anger says: How for food-seeking you merely the king serve?

एतद्युक्तमुक्तं त्वया ।

This improper said by thee.

यतः । सुहदामुपकारकारणाद्विषतामृष्टपकारकारणात् ।

For, Of friends for assistance's-sake, of enemies also for injury's-sake

नृपसंश्रय इथते बुद्धैर्जटरं को न किर्भर्ति केवलं ॥३४॥

a king's-society is sought by the wise; the belly who not supports merely? (35)

जीविते यस्य जीवन्ति विप्रा मिचाणि बांधवाः ।

In the life of whom live the wise, friends, relations,

सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥३६॥

fruitful the life of him; for his own-sake who not lives? (36)

अपि च । यस्मिन्जीवति जीवन्ति बहवः स तु जीवतु ।

Also and, In whom living live many, he truly may live;

काकोऽपि किं न कुरुते चंच्वा स्वोदरपूरणं ॥३७॥

the crow also (what?) not does he make with the beak of his-belly-filling? (37)

पश्य । पञ्चभिर्याति दासत्वं पुराणैः कोऽपि मानवः ।

Behold, For five goes to servitude Purāṇas* some man;

कोऽपि लक्षैः कृती कोऽपि लक्षैरपि न लभ्यते ॥३८॥

some man (is) through Lacs† satisfied, some man through Lacs even not is taken. (38)

अन्यच्च । मनुष्यजातौ तुल्यायां भृत्यत्वमृतिगर्हितं ।

Another and, Man-kind (being) equal servitude (is) extremely-despised,

प्रथमो यो न तथापि स किं जीवत्सु गण्यते ॥३९॥

the first who not there even, he (what?) among the living is counted? (39)

तथा चोक्तं । वाजिवारणलौहानां काष्ठपाषाणवाससां ।

Thus and said, Of horses-elephants-metals, of timber-stone-clothes,

नारीपुरुषतोयानामन्तरं महदंतरं ॥४०॥

of women-men-water the difference a great difference. (40)

* Old coins, coins of small value..

† Lac, one hundred thousand.

तथा हि स्वल्पमध्यतिरिच्छते ।

Thus namely a very-little also is highly valued.

स्वल्पस्त्रायु वसावशेषमलिनं निर्मीसमध्यस्थिकं

Very-few-sinews (having) with fat-remnants-dirty fleshless even small bone

शा लब्धा परितोषमेति न भवेत्स्य सुधः शांतये ।

a dog having got to contentment goes; not may it be of him of the hunger for the al-layment;

सिंहो जंबुकमङ्कमागतमपि त्यक्ता निहंति द्विपं

a lion the jackal to his side approached even letting go strikes down the elephant;

सर्वः कृच्छ्रगतोऽपि वांछति जनः सन्नानुरूपं फलं ॥४१॥

every to straits-come even longs for person his strength-suiting fruit. (41)

अपरं च । सेष्वसेवकयोरंतरं पश्य ।

Another and, Of master-and servant the difference behold:

लांगूलचालनमध्यश्वरणावपातं

Tail-wagging, down at the feet-falling,

भूमौ निपत्य वदनोदरदर्शनं च ।

to the ground having fallen face-belly-showing and,

शा पिंडस्य कुरुते गजपुंगवस्तु

the dog of the food-giver makes; of elephants-an excellent one however

धीरं विलोकयति चादुशैश्च भुंक्ते ॥४२॥

gravely looks, with coaxing-hundreds and eats. (42)

किंच । यज्जीवति श्वरमपि प्रथितं मनुष्यैः

Moreover, What one lives a moment only celebrated by men,

विज्ञानविक्रमयशेभिरभज्यमानं ।

in wisdom-valour-glory un-scathed,

तत्त्वाम जीवितमिह प्रवदंति तज्ज्ञाः

that namely life here proclaim the truth-knowers;

काकोऽपि जीवति चिराय बलिं च भुंक्ते ॥४३॥

the crow also lives a long while, the oblation and eats. (43)

अपरं च । यो नात्मजे न गुरवे न च भूत्ववर्गे

Another and, Who not on a son, not to the instructor, not and on the servant-assemblage

दीने दयां न कुरुते न च बंधुवर्गे ।

distressed, compassion not bestows, not and on the relation-assemblage,

किं तस्य जीवितफलेन मनुष्यलोके

What of him with the life-fruit in the man-world ?

काकोऽपि जीवति चिरं च बलिं च भुक्ते ॥४४॥

the crow also lives a long while and, the oblation and eats. (44)

अपरमपि । अहितहितविचारमून्यबुद्धेः

Another and, Of the of bad-and good-discrimination-empty-minded,

श्रुतिसमयैर्वहुभिस्त्रिरसृतास्य ।

by scripture-laws many reproached,

उदरभरणमात्रकेवलेच्छोः

belly-maintenance-only-merely-wishing,

पुरुषपशोच्च पशोच्च को विशेषः ॥४५॥

of the man-beast and, of the beast and what difference? (45)

करटको ब्रूते । आवां तावद्प्रधानौ तदाप्यावयोः किमनया

Karataka says: We both, first, are not-premiers; then also of us what with this

विचारणया । दमनको ब्रूते । कियता कालेनामात्याः प्रधानताम्-

reflection? Damaneka says: In how much time (do) ministers premiership

प्रधानतां वा लभते ।

not-premiership or obtain?

यतः । न कस्यचित्कश्चिद्दिह स्वभावान्

For, Not to any one any one here because of his-nature

भवत्युदारोऽभिमतः खलो वा ।

is noble considered vile or;

लोके गुरुत्वं विपरीततां वा

in the world to respectability the reverse or

स्वचेष्टितान्येव नरं भयंति ॥४६॥

his own-actions merely a man lead. (46)

किंच । आरोपते शिला शैले यज्ञेन महता यथा ।

Moreover, It is elevated a rock on a mountain with effort great as,

निपात्यते क्षणेनाधस्थात्मा गुणदोषयोः ॥४७॥

is made to fall in a moment down,— thus the soul in virtue-and vice. (47)

यात्यधोऽधो व्रजत्युच्चैरः स्वैरेव कर्मभिः ।

He goes down down, he goes upwards a man through his own merely actions,

कूपस्य सनिता यद्याकारस्येव कारकः ॥४८॥

of a well the digger as, of a wall as the builder. (48)

तत्तद्रुं । स्वयन्नायतो ह्यात्मा सर्वस्य ।

That (is) good. On one's own-efforts-dependant indeed (is) the self of every one.

करटको ब्रूते । अथ भवान्किं ब्रवीति । स आह । अयं तावत् ।

Karaṭaka says : Now you what do you say? He says : This then

स्वामी पिंगलकः कुतोऽपि कारणात्सचकितः परिवृत्योपविष्टः ।
master Piṅgalaka from some cause with-trembling having turned back has sat down.

करटको ब्रूते । किं तत्त्वं जानासि । दमनको ब्रूते ।

Karaṭaka says : (What?) the truth dost thou know? Damanaka says :

किमप्याविदितमस्ति । उक्तं च ।

What here unknown is said and :

उदीरितोऽर्थः पशुनापि गृह्णते

Uttered a thing by an animal even is comprehended,

हयाश्च नागाश्च वहन्ति देशिताः ।

horses and elephants and carry (as) directed ;

अनुक्तमप्यूहति पंडितो जनः

the unspoken also guesses a wise man,

परेंगितज्ञानफला हि बुद्धयः ॥४९॥

By another's-gestures-understanding-rewarded indeed (is) intelligence. (49)

आकारैरिंगितैर्गत्या चेष्टया भाषणेन च ।

By appearances, by gestures, by the movement, by the action, by conversation, and,

नेत्रवक्त्रविकारेण लक्ष्यते ऽतर्गतं मनः ॥५०॥

by eye-and countenance-change is discovered the inward mind. (50)

अत भयप्रस्तावे प्रज्ञाबलेनाहमेनं स्वामिनमात्मीयं करिष्यामि ।

Here in the fear-o-occasion by intellect-power I that master my own shall make.

यतः । प्रस्तावसहशं वाक्यं सन्नावसहशं प्रियं ।

For, To the occasion-conformable speech, to worthiness-conformable love,

आत्मशक्तिसमं कोपं यो जानाति स पंडितः ॥५१॥

to his own-strength-equal anger who knows, he wise. (51)

करटको ब्रूते । सखे त्वं सेवानभिज्ञः । पश्य ।

Karaṭaka says: Friend, thou with service-unacquainted. Behold,

अनाहृतो विशेष्यस्तु अपृष्टो बहु भाषते ।

Uncalled should enter who but, (who) unasked much talks,

आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥५२॥

(who) himself thinks beloved of an earth-protector, he of weak-understanding. (52)

दमनको ब्रूते । भद्र कथमहं सेवानभिज्ञः । पश्य ।

Damanaka says: Dear, how I with service-unacquainted? Behold;

किमप्यस्ति स्वभावेन सुंदरं वायसुंदरं ।

Anything is by nature beautiful or also not-beautiful?

यदेव रोचते यस्मै भवेत्तस्य सुंदरं ॥५३॥

What indeed is agreeable to some one, it will be that to him beautiful. (53)

यतः । यस्य यस्य हि यो भावस्तेन तेन हि तं नरं ।

For, Of whom so-ever indeed what (is) the character, by that (character) indeed that man

अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥५४॥

insinuating himself the wise quickly into his own-power may lead. (54)

अन्यच्च । को चेत्यहमिति ब्रूयात्सम्यगादेशयेति च ।

Another and, 'Who there?' thus (being asked) 'I' thus he should say 'kindly command' thus and,

आज्ञामवितयां कुर्याद्याशक्ति महीपतेः ॥५५॥

the command not-futile he should make according to-strength of an earth-lord. (55)

अपरं च । अल्पेच्छुर्धृतिमान्प्राज्ञश्चायेवानुगतः सदा ।

Another and, Little-wishing, steady, intelligent, shadow-like attending always,

आदिष्ठो न विकल्पेत स राजवसतौ वसेत् ॥५६॥

ordered not he will hesitate— he in a king's-dwelling may live. (56)

करटको ब्रूते । कदाचित्त्रामनवसरप्रवेशाद्वमन्यते स्वामी ।

Karaṭaka says: Sometimes thee for inopportune-intrusion slighte the master.

स चाह । अस्त्वेवं तथायनुजीविना स्वामिसानिथम् वश्यं
He and says: Be it thus; thus even by an attendant master-attendance necessarily

करणीयं ।

to be made.

यतः । दोषभीतेनारंभस्त्वापुरुषलक्षणं ।

For, Through fault-fear non-commencement, that of a weak man-the mark;

कैरजीर्णभयाङ्गात्भर्जेजनं परिहीयते ॥ ५७ ॥

by whom through indigestion-fear, Oh brother! food is avoided? (57)

पश्य । आसनमेव नृपतिर्भजते मनुष्यं

Behold, The approached only a king favours man,

विद्याविहीनमङ्कुलीनमः संगतं वा ।

of knowledge-destitute, unnable, unconnected or;

प्रायेण भूमिपतयः प्रमदा लताश्

Commonly earth-lords, flirts, creepers and,

यः पार्श्वतो वसति तं परिवेष्टयन्ति ॥ ५८ ॥

who at the side dwells, him they embrace. (58)

करटको ब्रूते । आथ तच गत्वा किं वस्थति भवान् । स आह ।

Karataka says: Now there having gone what will say you? He says:

शृणु । किमनुरक्तो विरक्तो वा मयि स्वामीति

Listen. 'Whether favourable unfavourable or towards me the master,' thus

झास्यामि । करटको ब्रूते । किं तज्ज्ञानलक्षणं । दमनको

I shall learn. Karataka says: What of that-knowledge-the mark? Damanaka

ब्रूते । शृणु ।

says: Listen.

दूराद्वेष्टयन्ति हासः संप्रस्त्रेष्वादरो भृशं ।

From afar looking, smiling, in the enquiries attention exceedingly,

परोक्ते ३पि गुणस्थादा स्मरणं प्रियवस्तुषु ॥ ५९ ॥

in the absent even virtue-praise, dwelling on agreeable-things. (59)

असेवके चानुरक्तिर्दानं सप्रियभाषणं ।

To (him, when) not-serving also attachment, giving with-kind-words,

अनुरक्तेषु चिह्नानि दोषे उपि गुणसंयहः ॥६०॥

in favourable ones (these are) the marks, in a fault even merit-acknowledgment. (60)

अन्यच्च । कालयापनमाशानां वर्धनं फलखंडनं ।

Another and, Procrastination, of hopes increase, of reward-diminution,

विरक्तेभ्यरचिह्नानि जानीयान्मतिमान्करः ॥६१॥

as an unfavourable-master's-marks should know the intelligent man. (61)

एतज्ञात्वा यथा चायं ममायत्तो भविष्यति तथा करिष्यामि ।

This having learned, that further he on me dependant will be, thus I shall act.

यतः । अपायसंदर्शनजां विपक्षिमुपायसंदर्शनजां च सिद्धिं ।

For, From fault-appearance-produced failure, from artifice-appearance-produced and success,

मेधाविनो नीतिविधिप्रयुक्तां पुरः स्फुरंतीमिव दर्शयन्ति ॥६२॥

the wise by policy-rules-ordained, in front beaming as it were show. (62)

करटको ब्रूते । तथाप्यप्राप्ने प्रस्तावे न वक्तुमर्हसि ।

Karaṭaka says: Thus also, not being obtained an occasion, not to speak thou oughtest.

यतः । अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।

For, An unseasonable-word Brihaspati also uttering,

प्राप्त्यादुद्यवज्ञानमपमानं च शाश्वतं ॥६३॥

might obtain understanding-contempt, disgrace and eternal. (63)

दमनको ब्रूते । मिच मा भैषीः । नाहमप्राप्नावसरं वचनं

Damanaka says: Friend, not be afraid, not I an inopportune word

वदिष्यामि ।

shall speak.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।

For, In misfortune, in wrong way-going, in action-time-passing away and,

अपृष्टेनापि वक्तव्यं भृत्येन हितमिच्छता ॥६४॥

by an unasked even to be spoken, by a servant good wishing. (64).

यदि च प्राप्नावसरेणपि मया मंचो न वक्तव्यमङ्गदा

If and having found-an opportunity even by me counsel not to be spoken, then

मंचित्वमेव ममानुपपन्नं ।

the counsellorship certainly of me improper.

यतः । काल्पयति येन वृत्तिं येन च लोके प्रशस्यते सन्दिः ।

For, He obtains by which a livelihood, through which and in the world he is praised by the good,

स गुणस्तेन च गुणिना रक्ष्यः संवर्धनीयम् ॥ ई४ ॥

that quality by him and that quality possessing to be guarded, to be improved and. (65)

तद्दानुजानीहि मां । गच्छामि । करटको ब्रूते । शुभमस्तु

Therefore, dear, grant leave to me; I go. Karatka says: 'Prosperous be it;

शिवास्ते पंथानः । यथाभिलषितमनुष्टीयतामिति । ततो दमनको

blessed of thee the ways; according to-desire let it be executed' thus. Then Damanaka

विस्मित इव पिंगलकसमीपं गतः । अथ दूरादेव सादरं

amazed as it were to Piṅgalaka's-proximity gone. Then from afar already with-respect

राजा प्रवेशितः साषांगप्रणिपातं प्रणिपत्योपविष्टः ।

by the king bidden to enter with the eight-limbs-prostration having fallen down sat down.

राजाह । चिरादृष्टोऽसि । दमनको ब्रूते । यद्यपि मया

The king says: A long time ago seen thou art. Damanaka says: If even of me

सेवकेन श्रीमहेवपादानां न किञ्चित्प्रयोजनमस्ति तथापि

as attendant of the blessed-Sire's-feet not any need is, thus even

प्राप्तकालमनुजीविना सांनिध्यमवश्यं कर्तव्यमित्यागतोऽस्मि ।

'at proper-time by an attendant approach necessarily to be made' thusa come I am.

किंच । दंतस्य निर्धर्षणकेन राजन् कर्णस्य कंदूयनकेन वापि ।

Moreover, Of a tooth as a picker, O king, of the ear as a tickler or also,

तृणेन कार्यं भवतीश्वराणां किमंग वाक्पाणिमता नरेण ॥ ई५ ॥

for a straw need is of lords, how much more for an of speech-and hand-possessed man? (66)

यद्यपि चिरेणावधीरितस्य देवपदैर्में बुद्धिनाशः शंक्यते

If also since long of the slighted by the Sire's-feet of me intellect-loss is apprehended,

तदपि न शंकनीयं ।

that also not to be apprehended.

यतः । कदर्थितस्यापि च धैर्यवृत्तेः

For, Of the contemned even and with resolute-character endowed,

बुद्धिविनाशो न हि शंकनीयः ।

of the intellect loss not indeed to be apprehended,

श्वधः कृतस्यापि तनूनपातः

Of the downwards turned also fire

नाधः शिखा याति कदाचिदेव ॥६७॥

not downwards the flame goes ever indeed. (67)

देव तस्मर्वथा विशेषज्ञेन स्वामिना भवितव्यं ।

Sire, therefore wholly difference-knowing by the lord to be.

यतः । मणिर्लुठति पादेषु काचः शिरसि धार्यते ।

For, A gem rolls on the feet, glass on the head is worn,

यथैवास्ते तथैवास्तां काचः काचो मणिर्मणिः ॥६८॥

as just it sits, thus just let it sit,— glass (is) glass, a gem a gem. (68)

आन्यच्च । निर्विशेषो यदा राजा समं सर्वेषु वर्तते ।

Another and, Without-difference when a king alike to all behaves,

तदोद्यमसमर्थानामुत्साहः परिहीयते ॥६९॥

then of the exertion-able the energy is lost. (69)

किंच । चिविधाः पुरुषा राजनुसमाधममध्यमाः ।

Moreover, Threefold (are) the men, O king, highest-middling-lowest,

नियोजयेत्यैवतांस्त्रिविधेष्वेव कर्मसु ॥७०॥

he should employ thus also them in threefold verily actions. (70)

यतः । स्थान एव नियोज्यंते भृत्याश्चाभरणानि च ।

For, In (their) place only are employed attendants and, ornaments and,

न हि चूडामणिः पादे नूपुरं शिरसा कृतं ॥७१॥

not indeed a crest-jewel on the foot, an ankle-ornament on the head (is) placed. (71)

अपि च । कनकभूषणसंयहणोचितो

Also and, A gold-ornament-enclosure-deserving

यदि मणिस्तपुणि प्रणिधीयते ।

if a jewel in lead is set,

न स विरोति न चापि विशेषते

not that wails, not and also shines,

भवति योजयितुर्वृचनीयता ॥७२॥

there is of the setter blamableness. (72)

अन्यस् । मुकुटे रोपितः काचश्चरणभरणे मणिः ।

Another and, On a diadem mounted glass, on a foot-ornament a jewel—

न हि दोषो मणेरस्ति किंतु साधोरविज्ञता ॥७३॥

not certainly a fault of the jewel is, but the merchant's ignorance. (73)

पश्य । बुद्धिमाननुरक्तो इयमयं शूर इतो भयं ।

Behold, 'Intelligent attached this one, this one a hero, hence fear'—

इति भृत्यविचारज्ञो भृत्यैरापूर्यते नृपः ॥७४॥

thus of attendants-discrimination-knowing with attendants abounds a prince. (74)

तथा हि । अश्वः शस्त्रं शस्त्रं वीणा वाणी नरस् नारी च ।

Thus namely : A horse, a weapon, knowledge, a lute, speech, a man and, a woman and,

पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याश्च ॥७५॥

to different-men having come certainly, are useful useless and. (75)

अन्यस् । किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।

Another and, What with an attached unable one? what with an able hostile one?

भक्तं शक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥७६॥

attached able and me, O king, not to despise thou oughtest. (76)

यतः । अवज्ञानादाज्ञो भवति मतिहीनः परिजनः

For, Through the contempt of a king becomes wit-forsaken the attendant,

ततस्तत्प्रामाण्यान्नवति न समीपे बुधजनः ।

then because of his-example is not in the proximity a wise-man;

बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती

in a by the wise abandoned kingdom not indeed is policy prosperous,

विपक्षायां नीतौ सकलमवशं सीदति जगत् ॥७७॥

failing the policy, the whole ungoverned sinks world. (77)

आपरं च । जनं जनपदा नित्यमर्चयन्ति नृपार्चितं ।

Another and, A man the people constantly honour (who is) by the prince-honoured,

नृपेणावमतो यस्तु स सर्वैरवमन्यते ॥७८॥

by the prince despised who but, he by all is despised. (78)

किंच । बालादपि यहीतव्यं युक्तमुक्तं मनीषिभिः ।

Moreover, From a child even to be received a proper word by wise men,

रवेरविषये किं न प्रदीपस्य प्रकाशनं ॥७९॥

in the Sun's absence (is) not of a lamp illumination? (79)

पिंगलको इवदत् । भद्र दमनक किमेतत् । त्वमस्मदीयप्रधानामा-

Pingalaka said : Dear Damanaka, what this? Thou of our-prime-minister-

त्यपुच इयंतं कालं यावत्कुतो इपि खलवाक्याचागतो

the son so long a time since, because of some malignant-talk, not approached

इसि । इदानी यथाभिमतं ब्रूहि । दमनको ब्रूते । देव पृच्छामि

thou art. Now as-desired speak. Damanaka says : Sire, I ask,

किंचिदुच्यतां । उदकार्थी स्वामी पानीयमपीता किमिति

something may be told : for water-longing the lord water not-having drunk why thus

विस्मित इव तिष्ठति । पिंगलको इवदत् । भद्रमुक्तं त्वया । किंचे-

amazed as it were stands? Pingalaka said : Well spoken by thee. However

तद्गहस्यं वरुं काचिद्विश्वासभूमिर्नास्ति । तथापि निभृतं कृत्वा

this secret to tell any confidence-place not is. Thus even, secretly doing,

कथयामि । शृणु । संप्रति वनमिदमपूर्वसन्नाधिष्ठितमतो इस्माकं

I tell. Listen : At present forest this by strange-being-inhabited, therefore for us

त्यज्यं । अनेन हेतुना विस्मितो इस्मि । तथा च श्रुतो मयापि

to be left. For this reason amazed I am. Thus and heard by me also

महानपूर्वशब्दः । शब्दानुरूपेणास्य प्राणिनो महता बलेन

a loud strange-voice. With the voice-corresponding of that creature great the strength

भवितव्यं । दमनको ब्रूते । देव अस्ति तावद्यं महान्भयहेतुः । स

must be. Damanaka says : Sire, it is indeed this a great fear-cause. That

शब्दो इस्माभिरूपाकर्णितः । किंतु स किं मंची यः प्रथमं

voice by us also heard. However (is) he (what?) a counsellor, who first

भूमित्यागं पश्चाद्युक्तं चोपदिशति । अस्मिन्कार्यसंदेहे भृत्यानामु-

place-abandonment, afterwards war and advises? In this action-doubt of the attendants-

पर्योग एव ज्ञातव्यः ।

the use verily to be learnt.

यतः । बंधुस्त्रीभृत्यवर्गस्य दुष्टेः सन्नस्य चात्मनः ।

For, Of the relation-women-attendant-class, of the intelligence, of the strength and of himself,

आपच्चिकषपाषाणे नरो जानाति सारतां ॥८०॥

on the misfortune-touchstone a man learns the worth. (80)

सिंहो ब्रूते । भद्र महती शंका मां बाधते । दमनकः पुनराह
The lion says : Dear, a great apprehension me strikes. Damanaka again says

स्वगतं । अन्यथा राज्यसुखं परित्यज्य स्थानांतरं गंतुं कथं मां
to himself : Otherwise the royalty-pleasure giving up to another place to go how me

संभाषसे । प्रकाशं ब्रूते । देव यावद्हं जीवामि तावद्धयं न
thou tell'st ? Aloud he says : Sire, as long as I live so long fear not

कर्तव्यं । किंतु करटकादयोऽप्याश्वास्यांतां यस्माद् पत्प्रतीकारकाले
to be made. However Karaṭaka &c. also may be encouraged, for at misfortune-averting-time

दुर्लभः पुरुषसमवायः । ततस्तौ दमनककरटको

difficult-to be got a man-combination. Then those two Damanaka-and Karaṭaka

राजा सर्वस्वेनापि पूजितौ भयप्रतीकारं प्रतिज्ञाय चलितौ ।

by the king with every-gift also honoured fear-remedy having promised gone.

करटको गच्छद्दमनकमाह । सखे किं शक्यप्रतीकारो भयहेतुर्-

Karaṭaka going to Damanaka says : Friend, how, of possible-remedy the fear-cause,

शक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथम् यं

of impossible-remedy or, thus not knowing fear-allayment having promised how this

महाप्रसादो गृहीतः । यतोऽनुपकुर्वाणो न कस्याप्युपायनं

great-favour obtained ? For one not-helping not of any one a present

गृह्णीयादिशेषतो राजः ।

should receive, especially of a king :

पश्य । यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे ।

Behold, In whose favour Fortune resides, victory and in the attack,

मृत्युश्च वसति त्रोधे सर्वतेजोमयो हि सः ॥८१॥

death and dwells in the anger— all-splendour-containing indeed he. (81)

तथा हि । बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः ।

Thus for, (As) a child even not to be contemned ‘ a man (he is)’ thus a king ;

महती देवता स्येषा नररूपेण तिष्ठति ॥८२॥

a great goddess for that with man-form stands. (82)

दमनको विहस्याह । मित्र नूणीभास्यतां । ज्ञातं मया भयकारणं ।

Damanaka laughing says : Friend, quiet remain. Known by me the fear-cause.

बलीवर्दनर्दितं तत् । वृषभाश्चास्माकमपि भस्याः किं पुनः

Of a bull-the roaring that. Oxen and for us even to be eaten, how much more

सिंहस्य । करटको बूते । यद्येवं तदा किं पुनः स्वामिचासस्

for a lion. Karaṭaka says : If (it is) thus, then why again the master's-fear

तच्चैव किमिति नापनीतः । दमनको बूते । यदि स्वामिचासस्तच्चैव

there even why thus not led away ? Damanaka says : If the master's-fear there even

मुच्यते तदा कथमयं महाप्रसादलाभः स्यात् ।

is loosened, then how this great-favour-obtainment would be ?

अपरं च । निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन ।

Another and, Free from-solicitude not to be made by attendants a master at any time,

निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्धिकर्णवत् ॥ ८३ ॥

free from-solicitude the lord having made, the attendant might be ~~adhi~~adhikarpa-like. (83)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्त्युत्तरापदे

Karaṭaka asks : How that ? Damanaka relates : There is on the north-road

उबुदशिखरनामि पर्वते दुर्दातो नाम महाविक्रमः सिंहः ।

on an Arbuda-peak-named mountain Durdānta by name of great-valour a lion.

तस्य पर्वतकंदरभृधिशयानस्य केशरायं कश्चिन्मूषिकः प्रत्यहं

Of him on a mountain-cave sleeping the mane-tip some mouse daily

छिनति । ततः केशरायं लूनं हृष्टा कुपितो विवरांतर्गतं

nibbles. Then the mane-tip cut having seen, enraged, the hole-entered

मूषिकमूलभमानो उचिंतयत् ।

mouse not-catching he thought :

क्षुद्रशकुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।

A small-enemy should be who but, through valour not indeed be is caught,

तमाहंतुं पुरस्कार्यः सहशस्त्वं सैनिकः ॥ ८४ ॥

him to slay to be employed (is) similar to him a combatant. (84)

इत्यालोच्य तेन यामं गत्वा विश्वासं कृत्वा

Thus having reflected, by him, to the village having gone, confidence having made,

दधिकर्णनामा विडालो यन्नेनानीय मांसाहारं दह्ना

Dadhikarpa-named a cat, with difficulty having led near, meat-food having given

स्वकंदरे स्थापितः । अनंतरं तद्याभूषिकोऽपि बिलाक्

in his-cave placed. Thereupon of that-through fear the mouse also from the hole not

निःसरति । तेनासौ सिंहोऽस्थातकेशरः सुखं स्थपिति । मूषिकशब्दं

goes out. Thereby that lion with unhurt-mane pleasantly sleeps. The mouse's-voice

यदा यदा शृणोति तदा तदा मांसाहारदानेन तं विडालं संवर्धयति ।

when when he hears, then then with meat-food-giving that cat he regales.

अथैकदा स मूषिकः क्षुधापीडितो वहिः संचरन्विडालेन प्राप्तो

Now one-day that mouse with hunger-pained out coming by the cat caught

व्यापादितश्च । अनंतरं स सिंहोऽनेकाकालं यावम्भूषिकं न

killed and. Thereupon that lion many-times while the mouse not

पश्यति तत्कृतरावभृपि न शृणोति तदा तस्यानुपयोगाद्

he sees, the by it-made-sound also not hears, then of her because of the uselessness

विडालस्थापाहारदाने मंदादरो बभूव । ततोऽसावाहारविरहाद्

of the cat also for the food-giving little-caring he was. Then that through food-want

दुर्बलो दधिकर्णोऽवसन्नो बभूव । अतोऽहं ब्रवीमि ॥ निरमेष्टो

strengthless Dadhikarṇa away-pining was. Therefore I say: Free from solicitude

न कर्तव्य इत्यादि । ततो दमनककरटकौ संजीवकसमीपं गतौ ।

not to be made &c. Then Damanaka-and Karaṭaka Safijīvaka-near gone.

तत्र करटकस्त्रूतले साटोपमुपविष्टः । दमनकः संजीवकसमीपं

There Karaṭaka at a tree-foot with-pride seated. Damanaka Safijīvaka-near

गत्वाब्रवीत् । अरे वृषभ एषोऽहं राजा पिंगलकेनारण्यरक्षार्थं

having gone said: Ho bull, this I by king Pingalaka for the wood-protection

नियुक्तः । सेनापतिः करटकः समाज्ञापयति । सत्वरमागच्छ न

appointed. General Karaṭaka commands: With-haste approach; not

चेद्स्मादरण्याहूरमप्सर । अन्यथा ते विरुद्धं फलं भविष्यति ।

if, from this wood far away-go! Otherwise for the disagreeable the result will be.

न जाने त्रुद्धः स्वामी किं विधास्यति । तच्छुत्वा संजीवकश्चायात् ।

Not do I know, the enraged lord what will do. That having heard Safijīvaka also came near.

आज्ञाभंगो नरेंद्राणां ब्राह्मणानामनादरः ।

Command-breaking of man-kings of Brâhmaṇas disrespect,

पृथक्शश्या च नारीणामशस्त्रविहितो वधः ॥८५॥

a separate-bed and of women (is) not-a weapon-inflicted death. (85)

ततो देशव्यवहारानभिज्ञः संजीवकः सभयमुपसृत्य

Then of the country-custos-ignorant Safijivaka with-fear having approached

साष्टांगप्रातं करटकं प्रणतवान् । तथा चोक्तं ।

with of the eight-limbs-prostration Karaṭaka saluted. Thus and said:

मतिरेव बलाङ्गरीयसी यद्भावे करिणामियं दशा ।

'Wit indeed than strength stronger, of which-in default of elephants this the state;

इति घोषयतीव डिंडिमः करिणो हस्तिपकाहतः कण्णन् ॥८६॥

thus proclaims, as it were, the drum of the elephant by the driver-beaten sounding. (86)

अथ संजीवकः साशंकमाह । सेनापते किं मया कर्तव्यं ।

Now Safijivaka with-apprehension says: General, what by me to be done?

तद्भिधीयतां । करटको ब्रूते । वृषभ अच कानने तिष्ठसि ।

That let be told. Karaṭaka says: Bull, here in the forest thou remainest.

अस्मद्देवपादारविंदं प्रणम । संजीवको ब्रूते । तद्भयवाचं मे यच्छ ।

Before our-lord's-foot-lotus bow. Safijivaka says: Then the safety-word to me give.

गच्छामि । करटको ब्रूते । शृणु रे बलीवर्द । अलमनया शंकया ।

I go. Karaṭaka says: Listen, O bull! Enough with this apprehension.

यतः । प्रतिवाचमृदत्त केशवः शपमानाय न चेदिभूभुजे ।

For, A reply gave Keśava to the cursing not Chedi-king*,

अनुहुंकुरुते घनधनिं न हि गोमायुतानि केशरी ॥८७॥

(he) roars a reply to the cloud's-sound, not indeed to the jackal's-yells, the lion. (87)

अन्यस् । तृणानि नोन्मूलयति प्रभंजनो

Another and, Grasses not roots up the hurricane

मृदूनि नीचैः प्रणतानि सर्वतः ।

soft-ones lowly bending to all sides;

* Sisupâla, king of the Chedis, was slain by Keśava, i. e. Vishnu.

समुच्छितानेव तरून् प्रवाधते

upraised only trees it slays down.

महान्महत्येव करोति विक्रमं ॥८८॥

The great against the great only exercises his valour. (88)

ततस्त्रौ संजीवकं किञ्चारूरे संस्थाप्य पिंगलक्षसमीपं गतौ । ततो

Then those two Safijivaka at some-distance having placed Pingalaka-near gone. Then

राजा सादरम् बलोकितौ प्रणम्योपविष्टौ । राजाह । त्वया

by the king with-respect looked upon, having bowed, seated. The king says: By thee

स हृष्टः । दमनको बूते । देवं हृष्टः । किंतु यदेवेन ज्ञातं

that one seen? Damanaka says: Sire, seen. However what by Your Majesty imagined,

तत्था । महानेवासौ । देवं द्रष्टुमिच्छति । किंतु महाबलो

that thus. Great indeed he. The lord to see he wishes. But of great-strength

इसौ ततः सज्जीभूयोपविश्य हश्यतां । शब्दमाचादेव

he; therefore being-prepared, having sat down, he may be seen. From the mere-sound only

न भेतव्यं । तथा चोक्तं ।

not to be feared. Thus and said:

शब्दमाचाद् भेतव्यमङ्गात्मा शब्दकारणं ।

From the sound-merely not to be feared, not-having ascertained the sound-cause;

शब्दहेतुं परिज्ञाय कुटूनी गौरवं गता ॥८९॥

the sound-cause having discovered the procures to respectability gone. (89)

राजाह । कथमेतत् । दमनकः कथयति । अस्ति श्रीपर्वतमध्ये

The king says: How that? Damanaka relates: There is in the Sri-parvata-midst

ब्रह्मपुराख्यं नगरं । तच्छिखरप्रदेशे घंटाकर्णो नाम राक्षसः

Brahmapura-named a town. 'Of it-in the summit-region Ghantakarna by name a goblin

प्रतिक्षसतीति जनप्रवादः श्रूयते । एकदा घंटामादाय

resides' thus of the people-a report is heard. One day, a bell having stolen

पलायमानः कश्चिद्द्वौरो व्याघ्रेण व्यापादितः । तत्पाणिपतिता

running away some thief by a tiger killed. From his-hands-fallen

घंटा वानरैः प्राप्ता । वानरात्मां घंटामनुक्षणं वादयन्ति ।

the bell by monkeys seized. The monkeys that bell perpetually cause to sound.

ततो नगरजनैः स मनुष्यः खादितो हृष्टः प्रतिक्षणं घंटारबृश्

Then by the towns-people that man eaten seen, perpetually the bell-ringing and

श्रूयते । अनन्तरं घंटाकर्णः कुपितो मनुष्यान्सादति घंटाष्व

is heard. Thereupon 'Ghanṭakarṇa enraged men eats, bells and

वादयन्तीन्युक्ता सर्वे जना नगरात्पलायिताः । ततः

causes to sound,' thus having said all people from the town gone away. Then

करालया नाम कुटृन्या विमृश्यानवस्तरोऽयं घंटावादस्

by Karāla by name a procress, having reflected, 'inopportune this bell-sounding;

तत्किं मर्केटा घंटां वादयन्तीति स्वयं विज्ञाय

that what? monkeys a bell cause to sound' thus by herself having discovered,

राजा विज्ञापितः । देव यदि कियच्छनोपक्षयः क्रियते तदाहमेनं

the king (was) informed: Sire, if some-money-outlay is made, then I that

घंटाकर्णं साधयामि । ततो राजा तस्यै धनं दत्तं कुटृन्या च

Ghanṭakarṇa settle. Then by the king to her money given, by the procress and

मंडलं कृत्वा तत्र गणेशादिपूजागौरवं दर्शयित्वा स्वयं

a circle having made, there of Ganeśa-&c.-worship-veneration having shown, herself

वानरप्रियफलान्यादाय वनं प्रविश्य फलान्याकीर्णानि ।

to monkeys-dear-fruits having taken, the forest having entered, the fruits (were) scattered.

ततो घंटां परित्यज्य वानराः फलासक्ता बभूवुः

Then the bell having abandoned the monkeys by the fruits-attracted became,

कुटृनी च घंटां गृहीत्वा नगरमागता सर्वजनपूज्याभवत् ।

the procress and the bell having seized, to the town gone by every body-honoured was.

आतोऽहं ब्रवीमि । शब्दमाचार्य भेतष्यमित्यादि । ततः संजीवक

Therefore I say: From the sound-merely not to be feared &c. Then Safjivaka,

आनीय दर्शनं कारितः । पश्चात्तत्त्वैव

having led (him) near, appearance to make (was) caused. Afterwards there also

परमप्रीत्या निवसति । अथ क़दाचित्स्य सिंहस्य भाता

in utmost-friendship he dwells. Now some day of that lion the brother

स्तव्यकर्णनामा सिंहः समागतः । तस्यातिथ्यं कृत्वा

Stabdhaṭkarna-named a lion arrived. Of him hospitality having made,

समुपवेश्य पिंगलकस्तदाहाराय पशुं हनुं चलितः ।

having caused (him) to sit down, Pingalaka for his-meal a beast to kill started.

अचांतरे संजीवको वदति । देव अद्य हतमृगाणां मांसानि क्ष ।

There meanwhile Sañjīvaka says: Sire, to-day of the killed-deer the flesh where?

राजाह । दमनककरटको जानीतः । संजीवको ब्रूते । ज्ञायतां

The king says: Damanaka-and Karatāka know. Sañjīvaka says: Let it be ascertained,

किमस्ति नास्ति वा । सिंहो विमृश्याह । नास्त्येव तत् ।

whether there is, not is or. The lion reflecting says: Not is there indeed that.

संजीवको ब्रूते । कथमेतावन्मांसं ताभ्यां खादितं । राजाह ।

Sañjīvaka says: How so much meat by those two eaten? The king says:

खादितं व्ययितमवधीरितं च । प्रत्यहमेष ऋमः । संजीवको ब्रूते ।

Eaten, squandered, wasted and. Daily this the course. Sañjīvaka says:

कथं श्रीमहेवपादानामगोचरेणैवं क्रियते । राजाह ।

How of the blessed-lord's-feet without-the knowledge thus is done? The king says:

मदीयागोचरेणैव क्रियते । अथ संजीवको ब्रूते । नेतदुचितं ।

Without my-knowledge certainly it is done. Now Sañjīvaka says: Not this proper.

तथा चोक्तं ।

Thus and said :

नानिवेद्य प्रकुर्वीत भर्तुः किंचिदपि स्वयं ।

Not without-informing should he begin of a master anything whatever by himself

कार्यमापत्तीकारादन्यच जगतीपते ॥ १० ॥

business, a misfortune-remedy excepted, O earth-lord! (90)

अन्यस्त । कमंडलूपमो इमात्यस्तन्यागो बहुपहः ।

Another and, An ascetic's pot-resembling (is) a minister little-letting out, much-taking in;

नृपते किंक्षणो मूर्खो दरिद्रः किंवराटकः ॥ ११ ॥

O king, 'What (is)-a moment' (is) a fool; poor (is) 'What (is)-a penny?' (91)

स खमात्यः सदा श्रेयान्काकिनी यः प्रवर्धयेत् ।

That certainly minister (is)'always better, a Kâkinî who might increase;

कोषः कोषवतः प्राणः प्राणः प्राणा न भूपतेः ॥ १२ ॥

the treasury (is) of the treasury-possessor the life, the life the life not of a king. (92)

किंचान्यैर्न कुलाचौरैः सेषतामेति पूरुषः ।

Moreover, through other not family-observances to respectability goes a man,

धनहीनः स्वपत्न्यापि त्यज्यते किं पुनः पैरैः ॥१३॥

of wealth-deprived by his-wife even he is forsaken, how much more by others ! (93)

एतच् राज्ञः प्रधानं दूषणं ।

This and of a king the chief blame :

अतिव्ययोऽनवेक्षा च तथार्जनमधर्मतः ।

Excessive-expenditure, want-of inspection and, likewise acquisition through injustice,

पोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥१४॥

support of the far away-living, treasury-destruction is called. (94)

यतः । द्विप्रमायमनालोच्य अयमानः स्ववांछ्या ।

For, Speedily, his income not-considering, squandering according to his-inclination,

परिक्षीयत एवासौ धनी वैश्रवणोपमः ॥१५॥

is ruined certainly that rich man (at first) Vaiśravaṇa*-like. (95)

स्तव्यकर्णो ब्रूते । शृणु भातः । चिराश्रितावेतौ दमनककरटकौ ।

Stabdhaṅkaraṇa says : Listen, brother. Old-dependants (are) these Damanaka-and Karaṭaka.

संधिवियहकार्याधिकारिणौ च कदाचिद्र्थाधिकारे न

Of peace-and war-the affairs-superintending besides ever in the treasury-superintendence not

नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यन्मया श्रुतं तत्कथ्यते ।

to be appointed. Besides and, on the appointment-subject what by me heard that is (now) told :

ब्राह्मणः क्षचियो बंधुर्नाधिकारे प्रशस्यते ।

A Brāhmaṇa, a soldier, a relative not in office is approved of;

ब्राह्मणः सिद्धमप्यर्थे कृच्छ्रेण्यापि न यच्छति ॥१६॥

the Brāhmaṇa ready even money under pressure even not grants. (96)

नियुक्तः क्षचियो द्रव्ये खड्ढं दर्शयते ध्रुवं ।

Appointed a soldier at the treasure a sword shows assuredly ;

सर्वस्वं यसते बंधुराक्रम्य ज्ञातिभावतः ॥१७॥

all-the property swallows a relative, encroaching on account of his relationship. (97)

* Vaiśravaṇa, the god of riches.

अंपराधे इपि निःश्वो नियोगी चिरसेवकः ।

In an offence even (is) fearless as official an old-servant,

स स्वामिनम् वद्धाय चरेत् निरवयहः ॥९८॥

he (his) master despising will conduct himself likewise without-restraint. (98)

उपकार्ता धिकारस्य स्वापराधं न मन्यते ।

A benefactor of an office his own-fault not minds,

उपकारं धजीकृत्य सर्वमेवावलुंपति ॥९९॥

the service his banner-making everything indeed he plunders. (99)

उपांशुक्रीडितो इमात्यः स्वयं राजायते यतः ।

A private-playfellow as minister himself he plays the king because,

अवद्धा क्रियते तेन सदा परिचयाद्युदं ॥१००॥

contempt is shown by him always on account of his intimacy certainly. (100)

अंतर्दृष्टः क्षमायुक्तः सर्वानर्थकरः किल ।

One inwardly-corrupt with patience-endowed (is) every-evil-perpetrating in truth ;

शकुनिः शकटारथं हृष्टान्तावृत्तं भूपते ॥१०१॥

Sakuni* Sakaṭāra† and (are) two examples here, O earth-lord. (101)

सदामात्यो न साध्यः स्यास्तमृद्धः सर्वे एव हि ।

Always minister not to be made should be prosperous any certainly indeed ;

सिद्धानाम् यमादेश चुच्छिश्चित्तविकारिणी ॥१०२॥

of the experienced this a maxim, 'prosperity (is) mind-perverting.' (102)

प्राप्तार्थयहणं द्रव्यपरीवर्तो इन्दुरोधनं ।

Of obtained-money-the appropriation, money-exchange, compliance,

उपेक्षा बुद्धिहीनत्वं भोगो इमात्यस्य दूषणं ॥१०३॥

inattention, judgment-want, enjoyment of a minister the blame. (103)

नियोगार्थयहोपायो राजां नित्यपरीक्षणं ।

Of a command-the object-seizure-expedient (is) of kings constant-supervision,

प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥१०४॥

assent-giving and (is) likewise action-perversion. (104)

* Sakuni, lit. bird, the minister of Duryodhana, who deceived the Pāṇḍava princes.

† Sakaṭāra or Sakaṭāla, the minister of king Nanda, who conspired with Chāṇakya against his sovereign.

निपीडिता वमंत्युचैरंतःसारं महीपते ।

(Only when) squeezed do they discharge upwards (their) inward-juice, O earth-lord !

दुष्ट्रणा इव प्रायो भवंति हि नियोगिनः ॥१०४॥

bad-tumours like commonly are indeed officers. (105)

मुहुर्नियोगिनो बोध्या वसुधाया महीपते ।

Repeatedly (are) officials to be examined, of the earth O king !

सकृत्किं पीडितं स्नानवस्त्रं मुचेहुतं पयः ॥१०५॥

once (what?) wrung a bathing-dress does it let out quickly the water? (106)

एतास्तर्वे यथावसरं ज्ञात्वा अवहर्तव्यं । सिंहो बूते । अस्मि

This all according to-the occasion knowing one ought to act. The lion says : It is

तावदेवं किंत्वेत्तौ सर्वथा न मम वचनकारिणौ । स्तव्यकरणो
certainly thus, however these two in every way not of me the word-doing. Stabdakarma

बूते । एतास्तर्वमनुचितं सर्वथा ।

says : This all improper wholly.

यतः । आज्ञाभंगकराचाजा न लभेत्स्वस्त्रानुपि ।

For, Command-breach-committing a king not should tolerate his-sons even ;

विशेषः को नु राजश्च राजश्चित्परतस्य च ॥१०६॥

the difference what else of a king and, of a king painted and? (107)

स्तव्यस्य नश्यति यशो विषमस्य मैती

Of the indolent perishes the fame, of the dishonest the friendship,

नेष्टंट्रियस्य कुलमर्थपरस्य धर्मः ।

of one whose senses-are gone the family, of the wealth-seeking the virtue,

विद्याफलं असनिनः कृपणस्य सौख्यं

the knowledge-fruit of the vicious, of the miser the happiness,

राज्यं प्रमहसचिवस्य नराधिपस्य ॥१०७॥

the sovereignty of a careless-ministers having man-ruler. (108)

अपरं च । तस्करेभ्यो नियुक्तेभ्यः शशुभ्यो नृपवस्त्रभात् ।

Another and, From thieves, from (his) officers, from enemies, from a king's-favourite,

नृपतिर्निःश्वलोभाच्च प्रजा रक्षेत्प्रतेव हि ॥१०८॥

a king from his own-greediness likewise the subjects should protect father-like truly. (109)

भातः सर्वथास्मद्बचनं क्रियतां । अवहारोऽप्यस्माभिः कृत एव ।
 Brother, wholly our-word let be done. Administration also by us made indeed.

आयं संजीवकः शस्यभक्षकोऽर्थाधिकारे नियुज्यतां ।

This Safijivaka grain-eating for the provision-superintendence may be appointed.

एतद्बचनात्थानुष्ठिते सति तदारम्भ्य पिंगलक्षसंजीवकयोः

According to his-word thus arranged being thence beginning of Pingalaka-and Safijivaka

सर्वबंधुपरित्यागेन महता खेहेन कालोऽतिवर्तते । ततो

with all-relations'-relinquishment with great affection time passes away. Thereupon

अनुजीविनामृणाहारदाने शैथिल्यदर्शनाद्यमनकारटकाव्-

of the dependants also in the food-giving through slackness-perception Dam.-and Kar.

न्योन्यं चिंतयतः । तदुह दमनकः करटकः । मित्र किं कर्तव्यं ।

with one-other reflect. Then says Dam. to Kar.: Friend, what (is) to be done?

आत्मकृतोऽयं दोषः । स्वयंकृते ऽपि दोषे

By ourselves-committed this fault. In a by oneself-committed also fault

परिदेवनमप्यनुचितं । तथा चोरः ।

complaining also improper. Thus and said:

स्वर्णरेखामहं स्पृष्टा बद्धात्मानं च दूतिका ।

Svarṇarekhā I having touched, having bound herself and the female messenger,

आदित्सुश्च मणिं साधुः स्वदोषादुःखिता इमे ॥११०॥

wishing to steal and a jewel the merchant,— through their own-fault suffered these. (110)

करटको शूते । कथमेतत् । दमनकः कथयति । अस्ति कां-

Karaṭaka says: How (was) that? Damanaka relates: There is in the Kāñ-

चनपुरनामि नगरे वीरविक्रमो राजा । तस्य धर्माधिकारिणा
 chanapura-named town Viravikrama a king. Of him by the law-officer

कश्चिचापितो बध्यभूमिं नीयमानः कंदर्पकेतुनामा परिवाजकेन
 some barber to the execution-place being led by a Kandarpaketu-named mendicant

साधुवितीयकेन नायं हंतव्य इत्युक्तम्

who had a merchant-as companion, 'not he to be killed' thus having said

वस्त्रांचले धृतः । राजपुरुषा ऊचुः । किमिति नायं बध्यः ।

by the garment-skirt held. The king's-men said: Why thus not he to be killed?

स आह । श्रूयतां । स्वर्णेरेखामः हं स्पृष्टेत्यादि पठति ।

He says : Let there be listened. Svarnarekhâ I having touched &c. he recites.

त आहुः । कथमेतत् । परिव्राजकः कथयति । अहं सिंहलद्वीपे

They say : How that ? The mendicant relates : I in Simhala-dvîpa

भूपतेजीमूतकेतोः पुचः कंदर्पकेतुर्नाम । एकदा केलिकानना-
of the king Jimûta-ketu the son, Kandarp. by name. One day in the pleasure-garden-

वस्थितेन मया पोतवणिङ्गुखाच्छ्रुतं यद्ब समुद्रमध्ये
sojourning by me from a boat-merchant's-mouth heard, 'that there in the ocean-midst

चतुर्दश्यामाविभूतकल्पतरुतले रत्नावलीकिरणकर्बुरपर्यके
on the fourteenth (day at an appearing-kalpatree's-foot on a with gem-rows'-lustre-varie-
of the month) gated-couch

स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयंती कन्या
resting with all-ornaments-decorated Lakshmi-like, a lute playing maiden

काचिहृश्यत इति । ततो महं पोतवणिजमादाय पोतमारुद्ध
some is seen' thus. Then I the boat-merchant having taken, the boat having-ascended

तच गतः । अनन्तरं तच गता पर्यके ईर्धमग्ना तथैव
there gone. Afterwards there having gone, on a couch half-immersed thus verily

सावलोकिता । ततस्त्वावरणगुणाकृषेन मयापि तत्पश्चात्प्रस्तु
she perceived. Then by her-beauty-excellence-attracted by me also her-after a jump

दत्तः । तदनन्तरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तथैव
made. Thereupon a golden-city having reached in a golden-palace thus verily

पर्यके स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता तयाप्त्वहं
on a couch resting, by fairies attended by me seen, by her also I,

दूरादेव हृष्टा सखी प्रस्थाप्य सादरं संभाषितः ।
from afar already seeing (me), a female friend having despatched, with-courtesy addressed.

तत्सख्या च मया पृष्ठया समाख्यातं । एषा कंदर्पकेलिनाम्बो
By her-friend and, (being) by me asked, (it was) told : She of the Kandarp.-named

विद्याधरचक्रवर्तीनः पुची रत्नमंजरी नाम प्रतिज्ञापिता विद्यते ।
fairy-king the daughter Ratnamanjari by.name (as) having been made to is known : promise

यः कनकपत्तनं स्वच्छुषागत्य पश्यति स एव
'Who the golden-city with his own-eye having approached sees, he verily

पितुरुगोचरोऽपि मां परिणेष्यतीति मनसः संकल्पः ।
 of (my) father unbeknown even me shall wed, thus (is) (my) mind's determination.⁹

तदेनां गंधर्वविवाहेन परिणयतु भवान् । अथ तच वृत्ते
 Therefore her by the Gandharva-marriage may wed you. Now there, (having) taken place

गंधर्वविवाहे तया सह रममाणस्त्वाहं तिष्ठामि । तत एकदा
 the Gandharva-marriage, her with delighting myself there I stay. Then one day

रहसि तयोरुङ्गं । स्वामिन्स्वेच्छ्या सर्वमिदमुपभोक्तव्यमेषा
 in private by her told: Husband, at your-desire all this to be enjoyed, this

चिचगता स्वर्णरेखा नाम विद्याधरी न कदाचित्स्पृष्ट्या । पश्चादु-
 painted Svarṇarekhā by name fairy not ever to be touched. Afterwards

पजातकौतुकेन मया स्वर्णरेखा स्वहस्तेन स्पृष्टा तया चिचगतया-
 with excited-curiosity by me Svarṇarekhā with my-hand touched, by her, painted

एवं चरणपद्मेन ताडित आगत्य स्वराष्ट्रे पतितः ।
 although, I with the foot-lotus kicked having come near in my-dominion fallen down.

अथ दुःखार्तोऽहं परिव्रजितः पृथिवीं परिभ्राम्यच्चिमां
 Now grief-pained I having become mendicant the earth about-roaming this

नगरीमन्त्रप्राप्तः । अच चातिक्रांते दिवसे गोपगृहे सप्तः
 city reached. Here and, having passed the day, in a cowherd's-house fallen asleep

सन्धर्षयं । प्रदोषसमये सुहृदां पालनं कृत्वा
 being I saw. At evening-time of (his) friends entertainment having made

स्वगेहमागतो गोपः स्ववधूं दूत्या सह किमपि
 to his own-house approached the cowherd, his-wife a messenger with about something

मंचयन्तीमपश्यत् । ततस्तां गोपीं ताडियित्वा स्तंभे बड्डा
 deliberating saw. Then that cowherdess having beaten, to a post having fastened,

सप्तः । ततोऽर्धरात्र एतस्य नापितस्य व्यूर्दूती पुनस्तां
 fallen asleep. Then at mid-night of this barber the wife as messenger again that

गोपीमुपेतावदत् । तव विरहानलदग्धोऽसौ
 cowherdess approaching said. Of thee with the separation-fire-burnt that one

स्मरशरजर्जरितो मुमूर्षुरिव वर्तते । तथा चोरुङ्गं ।
 by the love-arrows-pierced going to die almost is. Thus and said:

रजनीचरनाथेन खंडिते तिमिरे निशि ।

By the ghosts'-lord (moon) being divided darkness at night,

यूनां मनांसि विष्वाध हृषा हृषा मनोभवः ॥१११॥

of the young the hearts has pierced, seeing seeing (them), the mind-born (love). (111)

तस्य ताहशीम् वस्थाम् वलोक्य परिक्षिष्टमनास्त्वाम् नुवर्त्तितुमागता ।

Of him such a state having seen with grieved-mind thee to fetch (I have) approached.

तद्दहम् चात्मानं बद्धा तिष्ठामि त्वं तच गता तं संतोष्य

Then I here myself having bound stay, thou there having gone, him having comforted

सत्वरम् गमिष्यसि । तथानुष्टिते सति स गोपः प्रबुद्धो

with-haste wilt come back. Thus accomplished being that cowherd awakened

इवदत् । इदानीं तां पापिष्ठां जारांतिकं नयामि । ततो यदासौ

said : Now thee wretch gallant-near I lead. Then when she

न किंचिद् पि ब्रूते तदा त्रुद्धो गोपः । दर्पान्मम

not anything whatever says, then enraged the cowherd. 'Through pride of me

वचसि प्रत्युत्तरम् पि न ददासीत्युक्ता कोपेन तेन

to the word an answer even not thou givest,' thus saying through anger by him,

कर्त्तिकामादायात्या नासिका छिन्ना । तथा कृत्वा पुनः सुप्तो

a knife having taken, of her the nose cut off. Thus having done again lying down

गोपो निद्रामुपगतः । अथागत्य गोपी दूतीम् पृच्छत् ।

the cowherd to sleep gone. Now coming back the cowherdess the messenger asked :

का वार्ता । दूत्योक्तं । पश्य मां मुखमेव वार्ता कथयति ।

What news? By the messenger said: Behold me, my face indeed the news tells.

अनंतरं सा गोपी तथा कृत्वात्मानं बद्धा स्थिता । इयं

Thereupon that cowherdess, thus having done, herself having bound, stood. That

च दूती तां छिन्ननासिकां गृहीत्वा स्वगृहं प्रविश्य स्थिता ।

and messenger that cut off-nose having taken, her-house having entered stood.

ततः प्रातरेवानेन नापितेन स्ववधूः क्षुरभांडं याचिता सती

Then early already by this barber his-wife for the razor-case asked being

क्षुरमेकं प्रादात् । ततो इसमयभांडे प्राप्ते समुपजातकोपो इयं

knife one (only) gave. Then, the incomplete-case being brought, with excited-anger this

नापितस्तं क्षुरं दूरादेव गृहे क्षिप्रवान् । अथ कृतार्तरावेगं
 barber that knife from afar indeed into the house threw. Now making-pain-cries she
 विनापराधेन मे नासिकानेन छिक्केत्युक्ता
 'without offence of me the nose by him cut off' thus saying
 धर्माधिकारिसमीपमेनमानीतवती । सा च गोपी तेन गोपेन
 to the justice-officer-near him led. That and cowherdess by that cowherd
 पुनः पृष्ठोवाच । अरे पाप को मां महासती विरूपयितुं
 again asked said: Oh thou wicked one! Who me very-chaste to disfigure
 समर्थः । मम अवहारमङ्कलमषमष्टौ लोकपाला एव जानन्ति ।
 able? Of me the conduct stainless the eight world-guardians indeed know.
 यतः । आदित्यचंद्रावनिलोऽनलश्च द्यौभूमिरापो हृदयं यमश्च ।
 For, Sun-and moon, wind, fire and, heaven, earth, the waters, the heart, Yama and,
 अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥ ११२ ॥
 Day and, night and, both and twilights, Justice and knows a man's conduct. (112)
 यद्यहं परमसती स्यां त्वां विहायान्यं न जाने पुरुषांतरं
 If I perfectly-chaste be, thee forsaking another not know, another man
 स्वमे इपि न हि भजे तेन धर्मेण छिक्कापि मम
 in a dream even not certainly favour, under that condition cut off even of me
 नासिकांछिक्कास्तु । मया त्वं भस्म कर्तुं शक्यसे किंतु स्वामी
 the nose uncut may be. By me thou ashes be made canst, however my lord
 त्वं लोकभयादुपेष्टे । पश्य मन्मुखं । ततो यावद्सौ गोपो
 thou, from world-fear I forgive. Behold my-face. Then while that cowherd
 दीपं प्रज्वाल्य तन्मुखम् वलोकते तावदुक्षसं मुखम् वलोक्य
 a lamp having lit her-face examines, then with-a nose the face seeing
 तञ्चरणयोः पतितो धन्योऽहं यस्येहशी भार्या परमसाधीति ।
 at her-feet fallen (said): 'happy I, of whom such a wife extremely-chaste' thus.
 योऽयमास्ते साधुरेतद्वृत्तांतम् प्रियं कथयामि । अयं स्वगृहान्विर्गतो
 Who here stands merchant, his-history also I tell. He from his-house departed
 द्वादशवर्षैर्मृलयोपकंठादिमां नगरीमनुप्राप्तः । अथ वेश्यागृहे
 in twelve-years from the Malaya-slopes to this city come. Here in a house of ill-fame

सुप्तः । तस्याः कुटून्या गृहद्वारि स्थापितकाष्ठघटितवेतालस्य
 (he slept. Of that mistress at the house-door of a placed-wood-carved-demon

मूर्धनि रत्नमेकमुल्कृष्टमास्ते । तच लुभेनानेन साधुना
 on the head jewel one excellent is fixed. There by greedy this merchant

रात्रावुत्थाय रत्नं पहीतुं यत्नः कृतः । तदा तेन
 during the night having got up the jewel to take away effort made. Then by that

वेतालेन सूचसंचारितबाहुभ्यां पीडितः सन्धार्तनादमयं चकार ।
 demon with the by threads-contracted-arms squeezed being pain-cry he made.

पश्चादुत्थाय कुटून्योक्तं । पुच मलयोपकंठादागतो
 Afterwards having got up by the mistress said: Son, from the Malaya-slope arrived

इसि । तत्सर्वरत्नानि प्रयच्छास्मै नो चेदनेन न त्यक्तव्यो
 thou art; therefore all-jewels give up to this one, not if, by him not to be released

इसि । इत्थमेवायं चेटकः । ततो इनेन सर्वरत्नानि समर्पितानि
 thou art; thus indeed (is) this servant. Then by him all-jewels surrendered,

यथायमपहतसर्वेस्वो इस्मासु समागत्य मिलितः । एतत्सर्वे
 so that he robbed of-his property to us coming near was met. This all

श्रुता राजपुरुषैर्याये धर्माधिकारी प्रवर्तितः । अनंतरं
 having heard by the king's-men to (do) justice the justice-officer (was) induced. Afterwards

तेन सा दूती गोपी च यामाङ्गहिर्निःसारिते
 by him that messenger, the cowherdess and, from the village away driven;

नापितश्च गृहं गतः । अतो इहं ब्रवीमि स्वर्णरेखामः सृष्टेत्यादि ।
 the barber and home gone. Therefore I say Svarnarekhâ I having touched &c.

अथ स्वयंकृतो इयं दोषः । अच विलपनं नोचितं । क्षणं
 Now by ourselves-committed this fault. Here complaint not proper. (A moment

विमृश्य । मिच यथानयोः सौहादै मया कारितं
 having reflected): Friend as of those two the friendship by me (was) brought about,

तथा मिचभेदो इपि मया कार्यः ।
 thus the friend-separation also by me to be made.

यतः । अतथ्यान्यपि तथ्यानि दर्शयन्त्यतिपेशलाः ।
 For, Untruths also (like) truths make look very-skilful men,

समे निष्ठोन्नतानीव चित्तकर्मविदो जनाः ॥ ११३ ॥

on an even surface hollows-and eminences as painting-understanding persons. (113)

अपरं च । उत्पन्नेष्वपि कार्येषु मतिर्येस्य न हीयते ।

Another and, In arisen even occurrences the understanding of whom not is lost,

स निष्टरति दुर्गाणि गोपी जारद्वयं यथा ॥ ११४ ॥

he overcomes difficulties, the cowherdess the lover-couple as. (114)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्ति द्वारवत्यां

Karatka asks : How that? Damanaka relates : There is in Dvāravati

पुर्या कस्यचिन्नोपस्य वधूर्बेधकी । सा यामस्य दंडनायकेन

a town of some cowherd the wife wanton. She of the district with the magistrate,

तत्पुणेण च समं रमते । तथा चोक्तं ।

with his-son and together sports. Thus and said :

नामिष्टृप्ति काष्ठानां नापगानां महोदधिः ।

Not fire gets enough of fuel, not of rivers the ocean,

नांतकः सर्वभूतानां न पुंसां वामलोचना ॥ ११५ ॥

not death of all-creatures, not of men a fair-eyed woman. (115)

अन्यच्च । न दानेन न मानेन नार्जवेन न सेवया ।

Another and, Not by a giving, not by honouring, not by sincerity, not by service,

न शस्त्रेण न शास्त्रेण सर्वथा विषमाः स्त्रियः ॥ ११६ ॥

not by the sword, not by precept— wholly faithless (are) women. (116)

यतः । गुणाश्रयं कीर्तियुतं च कांतं पतिं रतिङ्गं सधनं युवानं ।

For, A virtue-possessing fame-en- and lovely husband, a delight- wealthy youthful dowered giver

विहाय शीघ्रं वनिता व्रजन्ति नरांतरं शीलगुणादिहीनं ॥ ११७ ॥

forsaking quickly women go to another-man of character-and virtue &c.-destitute. (117)

अपरं च । न तादशी प्रीतिमुपैति नारी

Another and, Not such delight experiences a woman

विचित्रशम्यां शयितापि कामं ।

on an embroidered-bed resting even happily,

यथा हि दूर्वादिविकीर्णभूमौ

as certainly on the with Dūrvagrass &c.-strewed-ground

प्रयाति सौख्यं पैरकांतसंगात् ॥ ११८ ॥

she derives bliss from a strange-lover's-company. (118)

अथ कदाचित्सा दंडनायकपुणे सह रममाणा तिष्ठति । अथ
Now one-day she the magistrate's-son with playing stands. Then

दंडनायको उपि रंतुं तचागतः । तमायांतं हष्टा तत्पुचं
the magistrate also to play there approached. Him arriving having seen, his-son

कुशूले निक्षिप्य दंडनायकेन सह तथैव क्रीडति । अनंतरं
into the granary having pushed the magistrate with so just she plays. Thereupon

तस्या भर्ता गोपो गोष्ठास्तमागतः । तमालोक्य
of her the husband the cowherd from the fold arrived. Him perceiving

गोप्योक्तं । दंडनायक त्वं लगुडं गृहीत्वा कोपं दर्शयन्त्वरं
by the cowherdess said: Magistrate, thou a stick taking anger showing with-haste

गच्छ । तथा तेनानुष्टिते गोपेन गृहमागत्य भार्या
go! Thus by him being done, by the cowherd to the house having come the wife

पृष्ठा । केन कार्येण दंडनायकः समागत्याच स्थितः । सा
(was) asked: For what business the magistrate arriving here remained? She

ब्रूते । अयं केनापि कार्येण पुचस्योपरि क्रुद्धः । स च मार्घमाणे
says: He for some cause (his) son about angry. He and being pursued

उपचागत्य प्रविष्टे मया कुशूले निक्षिप्य रक्षितः ।
also here arriving entered by me, into the granary having pushed (him), protected.

तत्पिचा चान्विष्याच न हृष्टः । अत एवायं दंडनायकः क्रुद्ध
By his-father and searching here not seen. Therefore verily that magistrate angry

एव गच्छति । ततः सा तत्पुचं कुशूलाद्विष्कृत्य दर्शितवती ।
indeed goes. Thereupon she his-son out of the granary conducting showed (him).

तथा चोक्तं । आहारो द्विगुणः स्त्रीणां बुद्धिस्तासां चतुर्गुणा ।
Thus and said, The food two-fold of women, the intelligence of them four-fold,

षट्कुणे अवसायश्च कामश्चाष्टगुणः स्मृतः ॥ ११९ ॥
six-fold the perseverance and, (their) love and (is) eight-fold recorded. (119)

अतोऽहं ब्रवीमि । उत्पन्नेष्वपि कार्येष्वित्यादि । करटको ब्रूते ।
Therefore I say: In arisen even occurrences &c. Karaṭaka says:

अस्त्वेवं किंतुनयोर्महान् न्योन्यनिसर्गोपजातस्तेहः कथं

Be it thus, however of them the great mutual-by nature-produced-affection how

भेदयितुं शक्यः । दमनको ब्रूते । उपायः क्रियतां । तथा चोर्जं ।

to dissolve possible? Damanaka says: An artifice let be made. Thus and said:

* { उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।

By an artifice certainly what possible, not that possible by prowess,

कार्या कनकसूचेण कृष्णसर्पे निपातितः ॥ १२० ॥]

By a hen crow through a gold-chain a black-serpent (was) caused to be destroyed. (120)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । कस्मिंश्चित्तरौ

Karṭaka asks: How that? Damanaka relates: On a certain tree

वायसदंपती निवसतः । तयोर्षापत्यानि तत्कोटरावस्थितेन

a crow-pair resides. Of them and the young ones by an in its-hollow-staying

कृष्णसर्पेण खादितानि । ततः पुनर्गर्भवती वायसी वायसमाह ।

black-serpent devoured. Then again breeding the female the male crow accosts:

नाथ त्यज्यतामयं तर्हः । अचावस्थितकृष्णसर्पेणावयोः संततिः

My lord, to be left this tree. By the here staying-black-serpent of us the offspring

सततं भस्यते ।

constantly is eaten.

यतः । दुष्टा भार्या शठं मिचं भृत्याश्वोहरदायकाः ।

For, A bad wife, a false friend, servants and answer-giving,

ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥ १२१ ॥

with-a serpent and in a house dwelling (is) death indeed, no doubt. (121)

वायसो ब्रूते । प्रिये न भेतव्यं । वारं वारं मयैतस्य

The crow says: My dear, not to be feared. Again (and) again by me of this one

महापराधः सोढः । इदानीं पुनर्नै क्षंतव्यः । वायस्याह ।

the great-offence borne; now however (it is) not to be endured. The female says:

कथमेतेन बलवता] सार्थे भवान्विघ्नीतुं समर्थः । वायसो ब्रूते ।

How with this powerful one together you to contend able? The crow says:

अलमनया शंकया ।

Enough with this fear,

यतः । बुद्धिर्यस्य बलं तस्य निर्वृद्धेस्तु कुतो बलं ।

For, Wit of whom, power of him; of the witless however whence power?

पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥ १२२ ॥

Behold, a lion with pride-intoxicated by a rabbit killed. (122)

वायसी विहस्याह । कथमेतत् । वायसः कथयति । अस्ति

The female smiling says: How that? The crow relates: There is

मंदरनामि पर्वते दुर्दातो नाम सिंहः । स च सर्वदा

on the Mandara-named mountain Durdanta by name a lion. He and always

पशुनां बधं कुर्वन्नास्ते । ततः सर्वैः पशुभिर्मिलित्वा स

of the beasts massacre making continues. Then by all the beasts, having met, that

सिंहो विज्ञप्तः । मृगेन्द्र किमर्थमेकदा पशुघातः क्रियते । यदि

lion informed: O beast-king, why at once beast-slaughter is made? If

प्रसादे भवति तदा वयमेव भवदाहाराय प्रत्यहमेकैकं पशुमु-

your pleasure it is, then we ourselves for your-food daily one at a time beast

पढौक्यामः । ततः सिंहेनोक्तं । यद्येतद्भिमतं भवतां तर्हि भवतु ।

offer. Then by the lion said: If this the wish of you, then be it.

ततः प्रभृत्यैकैकं पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदाचिद्

Thence forth one by one the beast allotted eating he continues. Now one day

वृद्धशशकस्य वारः समायातः । सोऽचिंतयत् ।

an old-rabbit's turn (had) come. That meditated:

चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

For fear's-sake politeness forsooth is shown in life-hope;

पञ्चतं चेन्नमिषामि किं सिंहानुनयेन मे ॥ १२३ ॥

to death if I am to go, what with the lion-conciliation of me? (123)

तन्मंदं मंदं गच्छामि । ततः सिंहोऽपि क्षुधापीडितः कोपास्तमु-

Therefore slowly slowly I go. Then the lion also with hunger-pained angrily him

वाच । कुतस्त्वं विलंब्य समागतोऽसि । शशकोऽब्रवीत् । देव

addressed: Why thou delaying approached art? The rabbit said: Sire

नाहमपराध्यः । आगच्छन्पथि सिंहान्तरेण बलाद्धृतः ।

not I to be blamed. Approaching on the way by another-lion with force detained.

तस्यामे पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुम् ।

Of him in front again to return an oath having made, my lord to inform here

गतोऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा दुरात्मानं

approached I am. The lion with-anger says: With-haste going the wretch

दर्शय क्ष स दुरात्मा तिष्ठति । ततः शशकस्तुं गृहीत्वा

let (me) see, where that wretch stands. Then the rabbit him having taken

गभीरकूपं दर्शयितुं गतः । तचागत्य स्वयमेव पश्यतु

a deep-well in order to show gone. There having arrived, 'for himself verily may see

स्वामीत्युक्ता तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिंबं

the lord' thus saying, in that well-water of that lion himself the reflected image

दर्शितवान् । ततोऽसौ त्रोधाध्मातो दर्पास्त्रस्योपर्यात्मानं

he was showing. Then he with anger-inflated through pride him over himself

निक्षिप्य पञ्चतं गतः । अतोऽहं ब्रवीमि । बुद्धिर्यस्येत्यादि ।

having thrown to death gone. Therefore I say: Wit of whom &c.

वायस्याह । श्रुतं मया सर्वे संप्रति यथा कर्तव्यं तद्भूहि ।

The female crow says: Heard by me all; at present how to be acted, that say.

वायसोऽवदत् । आचासने सरसि राजपुत्रः प्रत्यहमागत्य

The crow said: Here in the adjacent lake the king's-son daily having come

स्नाति । स्नानसमये तदंगाद्वतारितं तीर्थशिलानिहितं कनकसूचं

bathes. At bathing-time the from his-person lifted on a bank-stone-placed gold-chain

चंचुा विधृत्यानीयास्मिन्कोटे धारयिष्यसि । अथ

with the beak taking away, bringing near, in this hollow thou shalt place. Now

कदाचित्स्नातुं जलं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितं ।

once to bathe the water having entered the king's-son, by the female crow that accomplished.

अथ कनकसूचानुसरणप्रवृत्ते राजपुत्रैस्तु तरुकोटे

Then by the in the gold-chain-search-engaged king's-men there in the tree-hollow

कृष्णसर्पो हस्तो व्यापादितश्च । अतोऽहं ब्रवीमि । उपायेन हि

the black-serpent seen killed and. Therefore I say: By a stratagem truly

यच्छक्षमित्यादि । करटको ब्रूते । यद्येवं तर्हि गच्छ । शिवास्ते

what possible &c. Karataka says: If (it is) thus, then go! Blessed of thee

संतु पंथानः । ततो दमनकः पिंगलकसमीपं गत्वा प्रणम्यो-
may be the ways. Then Dam. to Ping.'s-proximity having gone, having bowed,

वाच । देव आत्मयिकं किमपि महाभयकारि कार्ये मन्यमानः
said : Sire, extraordinary some great-fear-causing business thinking (it)

समागतोऽस्मि ।

approached I am.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।

For, In misfortune, in wrong ways-going, in action-time-passing away and,

कल्याणवचनं ब्रूयादपृष्ठोऽपि हितो नरः ॥ १२४ ॥

a wholesome-word should say unasked even a friendly man. (124)

अन्यच् । भोगस्य भाजनं राजा न राजा कार्यभाजनं ।

Another and, Of enjoyment a vessel (is) the king, not (is) a king for business-a vessel;

राजकार्यपरिघंसी मंची दोषेण लिप्यते ॥ १२५ ॥

the king's-interests-injuring a minister with guilt is tainted. (125)

तथा हि पश्य । अमात्यानामेष क्रमः ।

Thus for, behold; of ministers (is) this the course :

वरं प्राणपरित्यागः शिरसो वापि कर्तनं ।

Better (is) life-abandonment, of the head or also cutting off,

न तु स्वामिपदावामिपातकेच्छोरुपेक्षणं ॥ १२६ ॥

not however at one a master's-station-obtaining-sin-desiring connivance. (126)

पिंगलकः सादरमःह । अथ भवान्किं वकुमिच्छति । दमनको ब्रूते ।

Pingalaka graciously says: Now you what to say wish? Damanaka says :

देव संजीवकस्त्वोपर्यसहश्रवहारीव लक्ष्यते । तथा चा-

Sire, Sañjīvaka thee about unseemly-speaking as it were is detected. Thus and

स्मतसंनिधाने श्रीमहेवपादानां शक्तिचयनिंदां कृत्वा

in our-presence of the blessed-Sire's-feet of the power-triad-censure having made

राज्यमेवाभिलब्धति । एतच्छुत्वा पिंगलकः सभयं साक्षये

the sovereignty even he covets. This having heard Pingalaka with-fear extraordinary

मत्वा तूष्णी स्थितः । दमनकः पुनराह । देव सर्वामात्यपरित्यागं

(it) thinking silently stood. Damanaka again says : Sire, of all-ministers-dismissal

कृत्वैक एवायं यत्त्वया सर्वाधिकारी कृतः

having made alone only this that by thee of everything-the superintendant made,

स एव दोषः ।

that certainly (is) the fault.

यतः । अत्युच्छ्रुते मंचिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।

For, Very-exalted (being) the minister the king and, propping her feet stands near Fortune;

सा स्त्रीस्वभावाद्सहा भरत्य तयोर्द्वयोरेकतरं जहाति ॥ १२७ ॥

She from her woman-nature impatient of the burden of those two one forsakes. (127)

अपरं च । एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा

Another and, One an earth-lord makes minister in the realm chief when,

तं मोहाप्स्त्रयते मदः स च मदालस्येन निर्भिद्यते ।

him through delusion seizes pride, he and through pride-indolence is corrupted;

निर्भिन्बस्य पदं करोति हृदये तस्य स्वतंचस्यहा

of the corrupted a footing takes in the heart of him independance-desire,

स्वातंचस्यहा ततः स नृपतेः प्राणांतिकं दुष्टाति ॥ १२८ ॥

through independance-desire then he of the king life-destruction plots. (128)

आन्यज्ञः । विषदिग्धस्य भक्तस्य दंतस्य चलितस्य च ।

Another and, Of with poison-mixed food, of a tooth loose and,

आमात्यस्य च दुष्टस्य मूलादुङ्करणं सुखं ॥ १२९ ॥

of a minister and corrupted from the root extraction comfort. (129)

किंच । यः कुर्यात्सचिवायसां श्रियं तद्यसने सति ।

Moreover, Who should make on a minister-dependant fortune, of him-corruption being,

सो ऽध्वज्जगतीपालः सीदेत्संचारकैर्विना ॥ १३० ॥

that blind-like earth-protector would sink down guides without. (130)

सर्वकार्येषु स्वेच्छातः प्रवर्तते । तद्वच प्रमाणं स्वामी ।

In all-affairs according to his own-wish he acts. Thus here judge the lord.

एतच्च जानाति ।

This and he knows :

न सो ऽस्ति पुरुषो लोके यो न कामयते श्रियं ।

Not that is man in the world who not loves fortune;

परस्य युवतीं रम्यां सादरं नेष्ठाते ऽच कः ॥ १३१ ॥

at another's youthful lovely wife wishfully not looks here who? (131)

सिंहो विमृश्याह । भद्रं यद्यपेवं तथापि संजीवकेन

The lion reflecting says : My dear, if also thus (it be), thus even Safijivaka

सह मम महान्मेहः ।

with of me great love.

पश्य । कुर्वन्मपि व्यलीकानि यः प्रियः प्रिय एव सः ।

Behold, Doing also disagreeable (things) who (is) dear, dear still he;

अशेषदोषदुष्टोऽपि कायः कस्य न वस्थभः ॥ १३२ ॥

by every-weakness-corrupted also the body of whom not dear? (132)

अन्यच्च । अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।

Another and. Displeasing (things) also doing who (is) dear, dear still he;

दग्धमंदिरसारे ऽपि कस्य वहावनादरः ॥ १३३ ॥

(though it) has burned-the house's-treasure even, of whom for fire disregard? (133)

दमनकः पुनरेवाह । देव स एवातिदोषः ।

Damanaka again still says : Sire, that just a very great-fault.

यतः । यस्मिन्बेवाधिकं चक्षुरारोहयति पार्थिवः ।

For, On whom just exceedingly the eye fixes a king,

सुते ऽमात्ये ऽप्युदासीने स लक्ष्याश्रीयते जनः ॥ १३४ ॥

on a son, on a minister also on a stranger, that by Fortune is approached man. (134)

शृणु देव । अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।

Listen Sire: Of unpleasant even medicine the digestion (is) comfort-bringing ;

वक्ता श्रोता च यथास्ति रमंते तच संपदः ॥ १३५ ॥

a speaker a hearer and where there is, delight there fortunes. (135)

त्वया च मूलभृत्यान् पास्यायमागंतुकः पुरस्तृतः । एतच्छान्तचितं कृतं ।

By thee and the old-servants discarding this adventurer preferred. This and improper done.

यतः । मूलभृत्यान्परित्यज्य नागंतून्प्रतिपालयेत् ।

For, The old-servants dismissing not adventurers he should cherish,

नातः परतरो दोषो राज्यभेदकरो यतः ॥ १३६ ॥

not (is there) than that a greater fault, realm-dissension-causing because. (136)

सिंहो ब्रूते । किमास्ये । मया यद्भयवाचं दत्ता-

The lion says : How strange ! By me since, safety-promise having given, (he is)

नीतः संवर्धितश्च तत्कथं मत्यं दुखति । दमनको ब्रूते । देव
brought near honoured and, then why against me does he plot ? Damanaka says : Sire,

दुर्जनो नार्जेवं याति सेष्यमानोऽपि नित्यशः ।

The wicked not to honesty goes honoured even constantly ;

स्वेदनाभ्यंजनोपायैः श्वपुच्छमिव नामितं ॥१३७॥

with sudorific-(and) unguent-appliances a dog's-tail as bent. (137)

अपरं च । स्वेदितो मर्दितश्चैव रज्जुभिः परिवेष्टिः ।

Another and, Sweated, pressed and even, with strings surrounded,

मुक्तो द्वादशभिर्वैषः श्वपुच्छः प्रकृतिं गतः ॥१३८॥

loosened after twelve years a dog's-tail to (its) natural form goes. (138)

अन्यच्च । वर्धनं वाय सन्मानं खलानां प्रीतये कुतः ।

Another and, Promotion or further respect of the wicked for gratification whence ?

फलंत्यमृतसेके ऽपि न पथ्यानि विषदुमाः ॥१३९॥

there bear in nectar-watering even not wholesome (fruits) poison-trees. (139)

अतोऽहं ब्रवीमि । श्वपृष्ठोऽपि हितं ब्रूयाद्यस्य नेत्तेपराभवं ।

Therefore I say : Unasked even good (advice) he should speak of whom not he may wish ruin ;

एष एव सतां धर्मो विपरीतमतोऽन्यथा ॥१४०॥

this verily of the good the law ; the reverse of that (is) otherwise. (140)

तथा चोक्तं । स लिङ्घोऽकुशलान्विवारयति यस्तत्कर्म यन्निर्मलं

Thus and said, He (is) kind, from misfortune guards who ; that (is) an action, which is spotless ;

सा स्त्री यानुविधायिनी स मतिमान्यः सन्निर्भ्यर्चते ।

she (is) a wife, who (is) submissive ; he (is) wise, who by the good is honoured ;

सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते

That (is) happiness, which not intoxication causes ; he (is) happy, who from desire is freed ;

तन्मित्रं यद्कृचिमं स पुरुषो यः खिद्यते नेत्रियैः ॥१४१॥

he (is) a friend, who (is) unfeigned ; he (is) a man, who is tormented not by the senses. (141)

यदि संजीवकथसनार्दितो विज्ञापितोऽपि स्वामी न निवर्तते

If by Safijivaka's-offence-injured informed even the master not turns away,

तदीहशि भृत्ये न दोषः । तथा च ।

then in such a servant not a fault. Thus and:

नृपः कामासक्तो गणयति न कार्ये न च हितं

A king to (his) inclination-attached calculates not duty, not and benefit,

यथेष्टं स्वच्छंदः प्रविचरति मस्तो गज इव ।

ad-libitum self-willed he rambles on, an intoxicated elephant like;

ततो मानधातः स पतति यदा शोकगहने

then with pride-inflated he falls when into a sorrow-abyss,

तदा भृत्ये दोषान्विपति न निजं वेत्यविनयं ॥ १४२ ॥

then on the servant the faults he throws, not his own he knows misconduct. (142)

पिंगलकः स्वगतं । न परस्यापवादेन परेषां दंडमाचरेत् ।

Ping. to himself: Not upon another's-slander on others punishment one should inflict,

आत्मनावगतं कृत्वा बभीयात्पूजयेत्तु वा ॥ १४३ ॥

by himself ascertained having made one should imprison, honour and or. (143)

तथा चोक्तं । गुणदोषावृनिश्चित्य विधिर्न यहनियहे ।

Thus and said: Merit-and fault not-having ascertained (there is) a rule not for favour-and punishment,

स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥ १४४ ॥

to one's own-destruction as placed haughtily on a serpent's-mouth the hand. (144)

प्रकाशं ब्रूते । तदा संजीवकः किं प्रत्यादिश्यतां । दमनकः

Aloud he says: Then Sañjīvaka (what?) shall he be informed? Damanaka

ससंधममाह । देव मा मैवं । एतावता मंचभेदो

with-confusion says: Sire, not not thus. Through such (a course) counsel-breach

जायते । तथा युक्तं ।

is produced. Thus namely (it is) said:

मंचवीजमिदं गुप्तं रक्षणीयं यथा तथा ।

Counsel-seed this hidden to be guarded as thus

मनाग्रपि न भिद्येत तद्विच्चं न प्ररोहति ॥ १४५ ॥

a little even not should it be broken; that broken not grows. (145)

किंच । आदरस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Moreover, Of respect, of a gift, of to be done and work

स्थिप्रमक्रियमाणस्य कालः पिबति तद्रसं ॥१४६॥
speedily not-being done time drinks its-essence. (146)

तद् वश्यं समारब्धं महता प्रयत्नेन संपादनीयं ।

Therefore necessarily (anything) begun with great exertion to be accomplished.

किंच । मंचो योध इवाधीरः सर्वागैः संवृतैरपि ।

Moreover, Counsel a warrior as unsteady with all-limbs covered also

चिरं न सहते स्थातुं परेभ्यो भेदशंकया ॥१४७॥

long not is able to stand from the enemies through breach-apprehension. (147)

यद्यसौ हृष्टोऽपि दोषाच्चिवर्त्य संधातव्यस्त्रृतीवानुचितं ।

If he with detected-fault even, from the fault turning (him) away, to be conciliated, that exceedingly improper.

यतः । सकृदुषं तु यो मिचं पुनः संधातुभिर्ज्ञति ।

For, A once corrupted but who friend again to conciliate wishes,

स मृत्युमेव गृह्णाति गर्भमश्वतरी यथा ॥१४८॥

he death verily receives an embryo the she-mule as. (148)

सिंहो ब्रूते । ज्ञायतां तावक्षिभस्माकमसौ कर्तुं समर्थः । दमनका

The lion says: Let it be known first what against us he to do able. Damanaaka

आह । देव

says : Sire

अंगांगिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।

Relation-ship not-knowing how (is there) ability-ascertainment?

पश्य टिटिभमाचेण समुद्रो आकुलीकृतः ॥१४९॥

Behold by a sandpiper-merely the sea (was) confounded. (149)

सिंहः पृच्छति । कथमेतत् । दमनकः कथयति । दक्षिणसमुद्रतीरे

The lion asks : How that? Damanaaka relates : On the southern-sea-shore

टिटिभदंपती निवसतः । तत्र चासनप्रसवा टिटिभी भर्तारमाह ।

a sandpiper-pair dwells. There and near-hatching the hen-bird the husband accosts :

नाथ प्रसवयोग्यस्यानं निभृतमनुसंधीयतां । टिटिभोऽवदत् ।

Master, a for hatching-fit-place a concealed one let be arranged. The sandpiper said :

भार्ये नन्विदमेव स्थानं प्रसूतियोग्यं । सा ब्रूते । समुद्रवेलया

Wife, (is) not this very place for hatching-fit? She says : By the sea-tide

व्याप्ते स्थानमेतत् । टिट्टिभो इवदत् । किमहं निर्वलः समुद्रेण
is reached place this. The sandpiper said: What? (am) I powerless by the sea

नियहीतव्यः । टिट्टिभी विहस्याह । स्वामिस्त्वया समुद्रेण च
to be oppressed? The hen-bird smiling says: My lord, between thee the sea and (is)

महदंतरं । अथवा

a great difference. Surely,

पराभवं परिच्छेतुं योग्यायोग्यं च वेति यः ।

Defeat to determine the fit-and unfit also knows who,

आस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥१५०॥

there is here of whom discrimination, through misfortune also not does he perish. (150)

अपि च । अनुचितकार्यारंभः स्वजनविरोधो बलीयसा स्पर्धा ।

Also and, Of an improper-business-the of one's own-people- with a stronger one contest,
undertaking, opposition,

प्रमदाजनविश्वासो मृत्योर्बाराणि चत्वारि ॥१५१॥

on charming woman-kind-reliance (are) of death gates four. (151)

ततः कृच्छ्रेण स्वामिवचनात्सा तचैव प्रसूता । एतस्य

Then with difficulty according to the husband's-word she there just (was) laying. This all

श्रुत्वा समुद्रेणापि तत्किञ्चनार्थे तदंडान्यपदतानि ।

having heard by the sea also, his-strength-in order to know, her-eggs (were) carried off:

ततटिट्टिभी शोकार्ता भर्तारमाह । नाथ कष्टमापत्तितं ।

Then the female with sorrow-pained to the husband says: Lord, the misery (has) come,

तान्यंडानि मे नष्टानि । टिट्टिभो इवदत् । प्रिये मा भैषीः ।

Those eggs of me (are) lost. The sandpiper said: My dear, not be afraid!

इत्युक्ता पक्षिणां मेलकं कृत्वा पक्षिस्वामिनो गरुडस्य

Thus having said, of the birds assemblage having made, of the bird-king Garuda

समीपं गतः । तच गत्वा सकलवृत्तां टिट्टिभेन भगवतो

to the proximity he went. There having gone the whole-event by the sandpiper of the blessed

गरुडस्य पुरतो निवेदितं । देव समुद्रेणाहं स्वगृहावस्थितो

Garuda in front (was) made known: Sire, by the sea I in my own-house-residing

विनापराधेनैव निगृहीतः । ततस्तु चनमाकरण्ये गरुडता प्रभुर्भः

without offence even oppressed. Then his-word having heard by Gartida the lord,

गवान्नारायणः सृष्टिस्थितिप्रलयहेतुविज्ञाप्तः समुद्रम्-
the holy Nārāyaṇa of creation-preservation-destruction-the cause informed the sea

डदानायादिदेश । ततो भगवदाङ्गां मौली निधाय
the eggs-to surrender commanded. Then His Holiness'-command on the crest having placed

समुद्रेण तान्यंडानि टिटिभाय समर्पितानि । अतो इहं प्रवीभि ।
by the sea those eggs to the sandpiper given back. Therefore I say:

अंगांगिभावमङ्गालेत्यादि ।

Relation-ship not-knowing &c.

राजाह । कथमसौ ज्ञातव्यो द्रोहबुद्धिरिति । दमनको ब्रूते ।

The king says: 'How (is) he to be known as maliciously-disposed?' thus. Damanaka says:

यदासौ सदर्षः अंगायप्रहरणाभिमुखश्चित्तमिवागच्छति

When he with-pride with the horn-points-to strike-disposed agitated as it were approaches,

तदा ज्ञास्यति स्वामी । एवमुक्ता संजीवकसमीपं गतः । तत्त्वं ज्ञात्वा
then will know the lord. Thus having spoken Sañjīvaka-near gone; there gone and

मंदं मंदसुपसर्पन्विस्मितमिवामानमर्दयात् । संजीवेन

slowly slowly near-going amazed as it were himself showed. By Sañjīvaka

सादरमुक्तं । भद्रं कुशलं ते । दमनको ब्रूते । अच्छजीविनां

with-politeness said: My dear, good luck to thee. Damanaka says: Of dependants

कुतः कुशलं ।

whence good luck?

यतः । संपत्तयः पराधीनाः सदा चित्तमनिर्बुतं ।

For, (Their) fortunes on another-dependant, constantly the mind uneasy;

स्वजीविते इच्छिष्ठासस्त्वेषां ये राजसेवकाः ॥ १५२ ॥

in their-life even no-confidence of those who king's-attendants. (152)

अन्यच्च । को इर्ष्याप्तं न गर्वितो किष्यिणः कास्यापदो इस्तं भातः

Another and, Who riches having (is) not proud? Of worldling what miseries to setting obtained gone?

स्त्रीभिः कस्य न संडितं भुवि भनः को वास्ति राज्ञां ग्रियः ।

By women whose not tormented on earth mind? Who or is of kings a favourite?

कः कालस्य भुजांतरं न च गतः को इर्षी गतो गौरेत्यं

Who of death into the arms not and gone? What beggar gone to consequence?

को वा दुर्जनवागुरासु पतितः द्येमेण यातः पुमान् ॥१५३॥

Who or of the wicked-into the snares fallen in peace gone man? (153)

संजीवकेनोक्तं । सखे ब्रूहि किमेतत् । दमनक आह । किं ब्रवीमि

By Safijivaka said: Friend, say, what (is) this? Damanaka says: What do I say

मंदभाग्यः । पश्य ।

ill-fated? Behold:

मज्जन्नपि पमोराशौ लम्बा सर्पावलंबनं ।

Plunging also into a water-mass, having found on a serpent-dependance

न मुचति न चादते तथा मुग्धोऽस्मि संग्रहि ॥१५४॥

not does one let go not and takes hold, thus perplexed am I now. (154)

यतः । एकच राजविश्वासो नश्यत्यन्यच बांधवः ।

For, On the one hand the king's-confidence is lost, on the other hand the friend,

किं करोमि क्षणमामि पतितो दुःखसागरे ॥१५५॥

What shall I do? Where shall I go fallen into a trouble-ocean? (155)

इत्युक्ता दीर्घे निःश्वसोपविष्टः । संजीवको बूते । मिष्ठ तथापि

Thus saying deeply sighing (he) seated (himself). Safijivaka says: Friend, thus even

सुविस्तरं मनोगतमुच्यतां । दमनकः सुनिभृतमाह । यद्यपि

at full-length the in mind-gone let be told. Damanaka very-secretly says: If also

राजविश्वासो न कथनीयस्तथापि भवान् स्मद्दीयप्रत्ययादागतः ।

the king's-confidence not to be told, thus even you upon our-assurance approached.

मया परलोकार्थिनावश्यं तव हितमाख्येयं । शृणु । श्राव्यं

By me the other-world-seeking necessarily of thee good advice to be told. Listen: This

स्वामी तवोपरि विकृतबुद्धी रहस्युत्तावान् । संजीवकमेव

master thee about having changed-his mind in secret declared: Safijivaka certainly

हता स्वपरिवारं तर्पयामि । एतच्छुता संजीवकः परं विषादमङ्गमत् ।

having slain my-retinue I regale. This having heard Safijivaka to extreme dejection went.

दमनकः पुनराह । आलं विषादेन । प्राप्तकालकार्यमनुष्टीयतां ।

Dam. again says: Enough with dejection. Of the arrived-time-action let be accomplished!

संजीवकः श्वरं विमृश्याह । सुषु खल्विदमुच्यते । स्वगतं ।

Safijivaka a moment having reflected says: Well indeed this is said. Aside (he says):

किं वा दुर्जनचेष्टितं न वेत्येतद्वहाराचिर्णेतुं

'Whether (this is) of the wicked-the doing not or,' thus from his-behaviour to ascertain

न शश्पते ।

not is possible.

यतः । दुर्जनगम्या नार्यः प्रायेणापाचभृद्धवति राजा ।

For, To bad men-accessible (are) women, often the undeserving-cherishing is a king,

कृपणानुसारि च धनं देवो गिरिजलधिवर्षी च ॥ १५६ ॥

the miser-following and (is) wealth, the god (is) on mountain-and sea-raining and. (156)

कश्चिदाश्रयसौंदर्याद्वासे शोभामः सज्जनः ।

Some one through his station's-beauty receives splendour, (himself) a bad-man,

प्रमदालोचनन्यस्तं मलीमसमिवांजनं ॥ १५७ ॥

to a lovely woman's-eye-applied dirty as collyrium. (157)

तथ विचिंत्योक्तं । कएं किमिदमापतितं । यतः ।

There reflecting said: Alas, what (is) this (that has) happened? For,

आराध्यमानो नृपतिः प्रयनाच्च तोषमायाति किमच चिच्छं ।

Being waited upon a king with perseverance not to contentment goes— what therein astonishing?

अयं त्वपूर्वप्रतिमाविशेषो यः सेव्यमानो रिपुतामुपैति ॥ १५८ ॥

This however an unheard of-character-species, who being served to enmity goes. (158)

तद्यमशक्यार्थः प्रमेयः । यतः ।

Then this an impossible-thing to be conjectured. For,

निर्मितमुहिश्य हि यः प्रकुप्ति द्वुवं स तस्यापगमे प्रसीदति ।

A cause pointing out certainly who is angry, assuredly he of it on the removal is pacified;

अकारणवेषि मनस्तु यस्य वै कथं जनस्तं परितोषयिष्यति ॥ १५९ ॥

without-a cause-hating the mind but of whom forsooth, how a man him will satisfy? (159)

किं मयापकृतं राज्ञः । अथवा निर्निर्मितापकारिणश्च भवन्ति

What by me offence given to the king? Or rather without-reason-ill using also are

राजानः । दमनको ब्रूते । एवमेतत् । शृणु ।

kings? Damanaka says: Thus it (is). Listen:

विज्ञः क्षिग्धैरुपकृतमपि द्वेषतामेति कैश्चित्

By discreet affectionate ones service (rendered) even displeasure incurs, by some,

साक्षाद्नैरपकृतमपि प्रीतिमेवोपयाति ।

before the eyes by others offence even favour only finds;

चिचं चिचं किमय चरितं नैकभावाश्रयाणां

strange strange what then the conduct (of those who) not (merely) one-passion-harbour?

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ १६० ॥

Of service-the nature of extreme-depth (is) for Yogins even impracticable. (160)

अन्यस् । कृतशतमसत्सु नष्टं सुभाषितशतं च नष्टमबुधेषु ।

Another and, Of benefits-a upon the un- (is) lost, of good-words-a and (is) lost upon the ig-
hundred worthy hundred norant;

वचनशतमवचनकरे बुद्धिशतमचेतने नष्टं ॥ १६१ ॥

of advices-a hundred upon the not-advice- of intellects-a hundred upon the unintelli- (is) lost.
following, gent (161)

किंच । चंदनतस्यु भुजंगा जलेषु कमलानि तथ च याहाः ।

Moreover, On sandal-trees (are) serpents, in the waters lotuses, there also alligators,

गुणघातिनश्च भोगे खला न च सुखान्यविमानि ॥ १६२ ॥

merit-curtailing and in enjoyment knaves, not and (is) happiness un-obstructed. (162)

अन्यस् । मूलं भुजंगैः कुसुमानि भृंगैः

Another and, The root by serpents, the flowers by bees,

शाखाः स्वंगैः शिखराणि भल्लैः ।

the branches by monkeys, the tops by bears—

नास्त्येव तच्चंदनपादपस्य

not is indeed that of a sandal-tree,

यच्चाश्रितं दुष्टरैश्च हिंसैः ॥ १६३ ॥

which not occupied by very wicked and injurious ones. (163)

अयं तावत्स्वामी वाचि मधुरो विषहृदयो ज्ञातः । यतः ।

This then master in (his) speech sweet poison-hearted known. For,

दूरादुच्छ्रुतपाणिरार्द्धनयनः प्रोत्सारितार्धासनो

From afar with raised-hands, with wet-eyes, offering-half-the seat,

गाढालिंगनतत्परः प्रियकथाप्रभेषु दत्तादरः ।

in close-embraces-delighting, to kind-words-and enquiries paying-attention,

अंतर्भूतविषो वहिर्मधुमयश्चातीव मायापदुः

with concealed-poison outwardly of honey made up and, exceedingly in guile-clever;

को नामायमपूर्वनाटकविधियः शिक्षितो दुर्जनैः ॥ १६४ ॥

what namely (is) this unheard-of-mimic-art which (is) learnt by the wicked! (164)

तथा हि । पोतो दुस्तरवारिराशितरले दीपो इंधकारागमे

Thus for: The boat of the difficult-water-mass-in the crossing, the lamp at darkness-approach,

निर्वाते व्यजनं मदांधकरिखां दर्पोपशांत्वै श्रृण्णिः ।

in a calm a fan, of passion-blinded-elephants for the fury-alleviation the hook—

इत्थं तद्भवि नास्ति यस्य विधिना नोपायचिंता कृता

thus that on earth not is, for which by Providence not an expedient-thought made;

मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोष्ममः ॥ १६५ ॥

I think, of the wicked-mind-state-destruction the Creator even (is) baffled-in his effort. (165)

संजीवकः पुनर्निश्चस्य । कहं भो कषमहं शस्यभद्रकः सिहेन

Sanjivaka again sighing: Alas, oh, how I grain-eating by the lie

निपातयितव्यः ।

to be destroyed!

यतः । द्वयोरेव समं वित्तं द्वयोरेव समं वलं ।

For, Of two verily (is) equal wealth, of two verily equal strength,

तयोर्विवादो मंतव्यो नोत्तमाधमयोः क्षचित् ॥ १६६ ॥

of those contest to be imagined, not of a very high-and a very low one anywhere. (166)

पुनर्विचिंत्य । केनायं राजा ममोपरि विकारितः । न जाने ।

Again having reflected: Wherefore (is) this king me about changed? Not do I know.

भेदमुपगताद्वाजः सदा भेतव्यं । यतः ।

From a to enmity approached king always to be feared. For,

मंचिणा पृथिवीपालचित्तं विघटितं क्षचित् ।

By a minister an earth-protector's-mind damaged anywhere

वलयं स्फटिकस्येव को हि संधातुमीश्वरः ॥ १६७ ॥

a bracelet of crystal like, who possibly to repair (is) competent? (167)

अन्यञ्च । वज्रं च राजतेजश्च द्वयमेवातिभीषणं ।

Another and, A thunderbolt and, a king's-power and, both surely exceedingly-terrific,

एकमेकच पतति पतत्यन्यत्समंततः ॥ १६८ ॥

the one in one place falls, it falls the other all around. (168)

ततः संयामे मृत्युरेव वरं । इदानीं तदाज्ञानुवर्तनमयुक्तं । यतः ।

Then in battle death only preferable. Now to his-commands-obedience improper. For,

मृतः प्राप्तोति वा स्वर्गं शत्रुं हत्वा सुखानि वा ।

Dying he obtains either heaven, the enemy having slain happiness or;

उभाच्चपि हि शूराणां गुणावेत्तौ सुदुर्लभौ ॥ १६७ ॥

both together indeed of heroes blessings these two very-hard-to be acquired. (169)

युद्धकालशायां । यच्चायुजे श्रुतं मृत्युर्युजे जीवितसंशयः ।

Battle-time and this. Where in not-battling certainly death, in battle of-life-a chance,

तमेव कालं युद्धस्य ग्रबदंति मनीषिणः ॥ १७० ॥

that very time of battle proclaim the wise. (170)

यतः । अयुजे हि यदा पश्येत् किंचिद्भित्तमात्मनः ।

For, Without-battle verily if he should behold not anything favourable of himself,

युथमानस्तदा प्राप्तो वियते रिष्युणा सह ॥ १७१ ॥

fighting then the wise dies with the enemy together. (171)

जये च लभते लक्ष्मीं मृतेन्द्रायि सुरांगनां ।

In victory and he obtains Fortune, by death also a divine-bride.

द्वाणविघ्वंसिनः कायाः का चिंता मरणे रणे ॥ १७२ ॥

In a moment-perishing (are) the bodies; What reflection on dying in battle? (172)

एतच्छ्रिंतयित्वा संजीवक आह । भो मिष्ठ कथमसौ मां

This having considered Sañjivaka says: O friend! How he (as) me

जिधांसुर्द्वात्थः । दमनको छूते । यदासौ स्तन्यकरणः

to slay intending to be recognised? Damanaka says: When he with erected-ears

समुच्तलांगूल उच्चाचरणे विकृतास्यस्त्वां पश्यति तदा त्वमेव

with cocked-tail with raised-paws with opened-mouth at thee looks, then thou likewise

स्वविक्रमं दर्शयिष्यसि ।

thy-valour wilt-show.

यतः । बलवान् निस्तेजाः कस्य नाभिभवास्पदं ।

For, A strong one even without-pluck, of whom (is he) not for contempt-an object?

निःशंकं दीयते लोकैः पश्य भस्मचये पदं ॥ १७३ ॥

Without-fear is set by people, behold, on an ash-heap the foot. (173)

किंतु सर्वमेतत्सुगुप्तमनुष्टातव्यं नो चेन् त्वं नाहमित्युक्ता

However all this very-secretly to be executed; not if, not thou nor I— thus saying

दमनकः करटकसमीपं गतः । करटकेनोक्तं । किं निष्पत्तं ।

Damanaka Karaṭaka-near gone. By Karaṭaka said : What effected?

दमनकेनोक्तं । निष्पत्तोऽसाध्योन्यभेदः । करटको ब्रूते । को

By Damanaka said : Effected that reciprocal-breach. Karaṭaka says : What

अच संदेहः । यतः ।

therein doubt? For,

बंधुः को नाम दुष्टानां कुप्ते को न याचितः ।

A friend who namely of the wicked? Becomes angry who not solicited?

को न तृप्तिं विस्तेन कुकृत्ये को न पंडितः ॥ १७४ ॥

Who not delights in wealth? In an evil-art who not wise? (174)

अन्यस्तः । दुर्वृत्तः क्रियते धूतैः श्रीमानात्मविवृद्धये ।

Another and, Miserable is rendered by knaves the prosperous for (their) own-aggrandizement,

किं नाम खलसंसर्गः कुरुते नाश्रयाशवत् ॥ १७५ ॥

(What?) namely knaves-company does it act not fire-like? (175)

ततो दमनकः पिंगलकसमीपं गत्वा देव समागतोऽसौ

Then Damanaka Pingalaka-near having gone, 'Sire, approached (is) that

पापाशयस्त्वतः सज्जीभूय स्थीयतामित्युक्ता पूर्वोक्ताकारं

evil-receptacle, then ready-being you ought to stand,' thus saying the before-described-attitude

कारयामास । संजीवकोऽप्यागत्य तथाविधं विकृता-

he caused (him) to make. Sañjivaka also having approached, in such-a state with altered-

कारं सिंहं हृष्टा स्वानुरूपं विक्रमं चकार । ततस्

appearance the lion seeing to himself-befitting valour showed. Then

तयोर्युजे संजीवकः सिंहेन व्यापादितः । अथ संजीवकं सेवकं

of those two in the contest Sañj. by the lion (was) killed. Now Sañj. the attendant

पिंगलको व्यापाद्य विश्रांतः सशोक इव तिष्ठति ब्रूते च ।

Pingalaka having killed exhausted with-sorrow as it were stands says and:

किं मया दारणं कर्म कृतं ।

What by me cruel action done!

यतः । पैरैः संभुज्यते राज्यं स्वयं पापस्य भाजनं ।

For, By others is enjoyed the kingdom, he himself of sin a vessel,

धर्मातिक्रमतो राजा सिंहो हस्तिबधादिव ॥ १७६ ॥

through law-transgression (is) a king the lion through elephant-slaughter as. (176)

आपरं च । भूम्येकदेशस्य गुणान्वितस्य

Another and, Of a territory-portion, of a virtue-endowed

भृत्यस्य वा बुद्धिमतः प्रणाशः ।

attendant or, of an intelligent, the loss?—

भृत्यप्रणाशो मरणं नृपाणां

attendant-loss (is) the death of princes;

न एषपि भूमिः सुलभा न भृत्याः ॥ १७७ ॥

lost even territory (is) easily-obtainable, not attendants. (177)

दमनको भूते । स्वामिन्को इयं नूतनो न्यायो यद्रातिं हत्वा

Damanaka says: Master, what this new doctrine, that an enemy having slain

संतापः क्रियते ।

repentance is made?

तथा चोक्ते । पिता वा यदिवा भ्राता पुत्रो वा यदिवा सहत् ।

Thus and said: A father either or a brother a son either or a friend

प्राणच्छेदकरा राजा हंतव्या भूतिमिच्छता ॥ १७८ ॥

life-destruction-causing by a king to be slain, (by one) welfare desiring. (178)

आपि च । धर्मार्थकामतत्त्वज्ञो नैकांतकरूपो भवेत् ।

Also and, Of justice-interest-and pleasure-the truth- not exclusively-merciful he should be; knowing

न हि हस्तस्यमप्यत्थं स्फामावान्भृष्टितुं स्फामः ॥ १७९ ॥

not for the in the hand-standing even food the merciful to eat able. (179)

किंच । स्फामा शब्दो च मित्रे च यतीनामेव भूषणं ।

Moreover, Mercy towards an enemy and, towards a friend and, of hermits only an ornament;

आपराधिषु सत्त्वेषु नृपाणां सैव दूषणं ॥ १८० ॥

towards guilty beings of kings that verily (is) a fault. (180)

आपरं च । राज्यलोभाद्वंकारादिच्छतः स्वामिनः पदं ।

Another and, Through dominion-desire, through egotism, of one wishing a master's place,

प्रायश्चित्तं तु तस्यैकं जीवोत्सर्गो न चापरं ॥ १८१ ॥

the expiation truly of him alone life-abandonment, not and another. (181)

अन्यच् । राजा घृणी ब्राह्मणः सर्वभक्षः ।

Another and, A king merciful, a Brâhman everything-eating,

स्त्री चावशा दुष्टकृतिः सहायः ।

a woman and un-ruly, an ill-natured companion,

प्रेषः प्रतीपो उधिकृतः प्रमादी

a servant disobedient, an officer careless,

त्याज्या इमे यश्च कृतं न वेति ॥ १८२ ॥

to be shunned (are) these, who and a benefit not acknowledges. (182)

विशेषतस्य । सत्यानृता च परुषा प्रियवादिनी च

Especially and, True false and, harsh kindly-speaking and,

हिंसा दयालुरपि चार्यपरा वदान्या ।

injuring merciful also and, on money-intent generous,

नित्यघ्या प्रचुररत्नधनागमा च

constantly-spending abundant-jewels-and wealth-receiving and,

वारांगनेव नृपनीतिरेकरूपा ॥ १८३ ॥

a wanton woman like a prince's-conduct (is) many-forms assuming. (183)

इति दमनकेन संतोषितः पिंगलकः स्वां प्रकृतिमापनः सिंहासने
Thus by Damanaka pacified Piṅgalaka to his natural state come on the throne

समुपविष्टः । दमनकः प्रहृष्टमना विजयतां महाराजः शुभमस्तु
sat down. Damanaka with exulting-mind 'May be victorious the great-king !' happiness be

सर्वजगतामित्युक्ता यथासुखम् वस्थितः । विष्णुशर्मावाच । सहजेदः
of all-the world ! thus saying at-ease remained. Viṣṇuśarman said : The Friend-separation

श्रुतस्तावद्भवितः । राजपुत्रा जचुः । भवत्प्रसादाच्छ्रूतः । सुखिनो
heard then by you. The king's-sons said : Through your-kindness heard. Pleased

भूता वयं । विष्णुशर्माववीत् । अपरमपीदमस्तु ।

(have) become we. Viṣṇuśarman said : Further also this may be :

सहजेदस्तावद्भवतु भवतां शत्रुनिलये

Friend-separation then may be of you of the enemies-in the house !

खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।

The traitor by Time-dragged on to destruction may go day-by day !

जनो नित्यं भूयात्सकलसुखसंपत्तिवसतिः

Mankind constantly may be of all-happiness-prosperity-the abode !

कथारंभे रम्ये सततमिह बालो इपि रमतां ॥१८४॥

In the story-commencement, in the delightful, perpetually here youth also may delight. (184)

॥ इति हितोपदेशे सुहन्देदो नाम वितीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa, Friend-separation by name the second-story-collection finished.

॥ अथ वियहः ॥

NOW WAR.

पुनः कथारंभकाले राजपुचा ऊचुः । आर्य राजपुचा

Again at story-commencement-time the king's-sons said: Reverend Sir, king's-sons

वयं तद्वियहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोऽस्ति । यदेव

we, then War to hear of us desire is. By Vishṇuśarman said: What just

भवद्धो रोचते कथयामि । वियहः श्रूयतां यस्यायमाद्यः श्वोकः ।

to you is agreeable, I relate. War may be heard, of which this the first verse:

हंसैः सह मयूराणां वियहे तुल्यविक्रमे ।

With the geese together of the peacocks in the war of equal-valour,

विश्वास्य वंचिता हंसाः काकैः स्थित्वारिमंदिरे ॥ १ ॥

having been made to trust (were) betrayed the geese by the crows standing in the enemy's-house. (1)

राजपुचा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । अस्ति कर्पूरद्वीपे

The king's-sons said: How that? Vishṇuśarman relates: There is in Karpūradvīpa

पद्मकेलिनामधेयं सरः । तत्र हिरण्यगर्भो नाम राजहंसः ।

Padmakeli-named a lake. There Hiranyaagarbha by name a flamingo*

प्रतिवसति । स च सर्वैर्जलचरपक्षिभिर्मिलित्वा पक्षिराज्ये

resides. He and by all aquatic-birds, having met, in the bird-sovereignty

उभिषिक्तः । यतः ।

anointed. For,

यदि न स्याच्चरपतिः सम्यडेता ततः प्रजा ।

If not there were a man-lord, a competent leader, then the people

आकर्णधारा जलधौ विष्ववेतेह नौरिव ॥ २ ॥

without-a steersman on the ocean would be tossed about here a ship like. (2)

* Literally, Royal goose, a white goose with red legs and bill, supposed to be a kind of flamingo.

अथरं च । प्रजां संरक्षति नृपः सा वर्धयति पार्थिवं ।

Another and, The people protects a king, that makes grow the king;

वर्धनाद्रक्षणं श्रेयस्तदभावे सदृप्यसत् ॥ ३ ॥

than growth protection (is) better, of that-in the absence the existing even (is) not-existing.
(3)

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यके सुखासीनः परिवारपरि-

One day that flamingo on a well-spread-lotus-bed at ease-seated by attendants-sur-

वृत्तस्तिष्ठति । ततः कुतश्चिद्देशादागत्य दीर्घमुखो नाम वकः

rounded stands. Then from some country having arrived Dirghamukha by name a crane,

प्रणम्योपविष्टः । राजोवाच । दीर्घमुख देशांतरादागतो

having bowed sat down. The king said: Dirghamukha, from another-country arrived

इसि । वार्ता कथय । स ब्रूते । देव अस्ति महती वार्ता । तां
thou art. The news tell! He says: Sire, There is great news. That

बर्कुं सत्वरमागतो इहं । श्रूयतां । अस्ति जंबुद्वीपे
to tell with-haste approached I (am). Be it heard! There is in Jambudvīpa

विंध्यो नाम गिरिः । तच चित्रवर्णो नाम मयूरः पक्षिराजो
Vindhya by name a mountain. There Chitravarna by name a peacock bird-king

निवसति । तस्यानुचरैश्चरन्निः पक्षिभिरहं दग्धारण्यमध्ये
resides. Of him by the followers going about by the birds I of a burnt-wood-in the midst

चरन्वलोक्तिः पृष्ठश्च । कस्त्वं कुतः समागतो इसि । तदा मयो-
going espied asked, and: Who thou? Whence approached art thou? Then by me

हूँ । कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरो
said: Of Karpūradvīpa's royal-ruler Hiranyagarbha the flamingo a follower

इहं । कौतुकादेशांतरं द्रष्टुमागतो इस्मि । एतच्छुता
(am) I. From curiosity another-country to see approached I am. This having heard

पक्षिभिरहूँ । अनयोर्देशयोः को देशो भद्रतरो राजा
by the birds (it was) said: Of these two countries which country (is) better, king

च । मयोहूँ । आः किमेवमुच्यते । महदंतरं । यतः
and? By me said: Oh! Why thus is spoken? A great difference. For

कर्पूरद्वीपः स्वर्ग एव राजहंसश्च द्वितीयः स्वर्गपतिः ।

Karpūradvīpa (is) a paradise indeed, the flamingo and a second paradise-king.

अच मस्थले पतिता यूयं किं कुरुथ । अस्महेशे गम्यतां ।

Here in a desert-place alighted you what do? To our-country let be gone!

ततो इस्मद्वचनमाकर्ये सर्वे सकोपा बभूवुः । तथा चोक्तं ।

Then my-word having heard all angry became. Thus and said:

पयःपानं भुजंगानां केवलं विषवर्धनं ।

Of milk-a draught of serpents merely poison-increase;

उपदेशो हि मूर्खाणां प्रकोपाय न शांतये ॥४॥

Advice verily (is) of fools to the exasperation, not to the pacification. (4)

अन्यच् । विद्वानेवोपदेश्यो नाविद्वांस्तु कदाचन ।

Another and, The wise only to be advised, not the ignorant however at any time;

वानरानुपदिश्याथ स्थानभृष्टा ययुः खगाः ॥५॥

the monkeys having advised then from their dwelling-turned-out went the birds. (5)

राजोवाच । कथमेतत् । दीर्घमुखः कथयति । अस्ति नर्मदातीरे

The king said: How that? Dirghamukha relates. There is on the Narmadâ-bank

विशालः शालमलीतरुः । तत्र निर्मितनीडक्रोडे पक्षिणो निवसन्ति
a large silk-cotton-tree. There of built-nests-in the interior birds dwell

सुखेन । अर्थैकदा वर्षासु नीलपट्टलैरावृते नभस्तले

at ease. Now one day in the rains, with dark-veils being covered the cloud-plain,

धारासरैर्महती वृष्टिर्भूव । ततो वानरां तस्तले

with drop-showers a great rain was. Then the monkeys and at a tree's-foot

इवस्थिताऽश्रीताकुलान्कंपमानानवलोक्य कृपया पक्षिभिरुक्तं । भो

standing, by cold-pained, trembling, seeing through pity by the birds said: Ho,

भो वानराः शृणुत ।

Ho, monkeys, listen!

अस्माभिर्निर्मिता नीडाश्चुमाचाहतैस्तृणैः ।

By us (have been) built nests with by beaks-only-collected straws;

हस्तपादादिसंयुक्ता यूयं किमिति सीदिथ ॥६॥

with hands-feet-&c.-endowed you why thus do you sit? (6)

तच्छुत्वा वानरैर्जातामर्षैरालोचितं । अहो निर्वातनीडगर्भावस्थिताः

That having heard by the monkeys with roused-anger considered: Oh! in a sheltered-nest's-interior-sitting

सुखिनः पक्षिणो इस्माच्चिंदंति । भवतु तावद्युष्टेहृपशमः । अनंतरं
 happy the birds us reproach. Let there be only of the rain abatement ! Thereupon,

शांते पानीयवर्षे तैर्वानैर्वृक्षमारुत्य सर्वे नीडा

having abated the water-rain, by those monkeys, the tree having ascended, all the nests

भ्रमास्तैषामङ्गानि त्राधः पातितानि । अतो इहं ब्रवीमि । विद्वान्-
 (were) broken of them ~~the eggs~~ and down thrown. Therefore I say : The wise

बोपदेष्ट्य इत्यादि) राजोवाच । ततस्तैः किं कृतं । वकः कथयति ।
 only to be advised &c. The king says : Then by them what done ? The crane relates :

ततस्तैः पक्षिभिः कोपादुरुतं । केनासौ राजहंसो राजा कृतः ।

Then by those birds angrily said : By whom that flamingo king made ?

ततो मयोपजातकोपेनोरुतं । युष्मदीयमयूरः केन राजा कृतः ।

Then by me with roused-anger said : Your-peacock by whom king made ?

एतच्छुत्वा ते सर्वे मां हंतुमुद्यताः । ततो मयापि स्वविक्रमो

This having heard they all me to kill endeavoured. Then by me also my-valour

दर्शितः । यतः ।

shown. For,

आन्यदा भूषणं पुंसां क्षमा लज्जेव योषितां ।

At other times an ornament of men (is) forbearance, modesty as of women ;

पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥७॥

valour at an insult, unrestrainedness in amorous sports as. (7)

राजा विहस्याह । आत्मनश्च परेषां च यः समीक्ष्य बलाबलं ।

The king smiling says : Of himself and, of others and who having seen the strength-and weakness

अनंतरं नैव जानाति स तिरस्कियते इरिभिः ॥८॥

the difference not indeed knows, he is overcome by enemies. (8)

आन्यश्च । सुचिरं हि चरक्षित्यं क्षेचे शस्यमङ्गुष्ठिमान् ।

Another and, A good-long while surely grazing constantly in a field on the corn unwise

बीपिचर्मपरिच्छन्नो वाग्दोषान्नर्देभो हतः ॥९॥

with a tiger's-skin-covered through his voice's-fault the ass (was) slain. (9)

वकः पृच्छति । कथमेतत् । राजा कथयति ।

The crane asks : How that ? The king relates : There is in Hastināpura

विलासो नाम रजकः । तस्य गर्दभोऽतिवाहनाहुर्बलो

Vilasa by name a washerman. Of him the ass through over-carrying weakened.

मुमूर्षुरिवाभवत् । ततस्तेन रजकेनासौ व्याघ्रचर्मणा

going to die almost was. Then by that washerman he, with a tiger's-skin

प्रच्छाद्यारग्यसमीपे शस्यक्षेत्रे नियुक्तः । ततो दूरात्

having covered (him), in a forest's-proximity on a corn-field placed. Then from afar

तम्भवलोक्य व्याघ्रबुद्धा क्षेचपतयः सत्वरं पलायते ।

him having seen from tiger-supposition the field-owners with-haste run away.

अथैकदा केनापि शस्यरक्षकेण धूषरकंबलकृततनुचालेने

Now one day by some corn-guard having an of grey-cloth-made-body-covering,

धनुःकांडं सज्जीवृत्यानतकायेनैकांते स्थितं । तं च

bow-and arrow having made ready, with bent-body at one-end stood. Him and

दूराहृष्टा गर्दभः पुष्टांगो यथेष्टशस्यभक्षणजातबलो

from afar seeing the donkey fat-limbed with by freely-corn-eating-produced-strength,

गर्दभीयमिति मत्वोच्चैः शब्दं कुर्वाणस्तदभिमुखं धावितः

'a female ass that' thus thinking, aloud the voice making him-towards running,

शस्यरक्षकेण चिकारशब्दाचिक्षित्य गर्दभोऽयमिति

by the corn-guard through the braying-noise ascertaining 'a donkey this' thus

लीलयैव व्यापादितः । अतोऽहं ब्रवीमि । सुचिरं हि चरन्ति-
for wantonness verily killed. Therefore I say: A good-long while surely grazing

त्यमित्यादि । दीर्घमुखो ब्रूते । ततः पश्चिभिरुक्तं । अरे पाप दुष्ट
constantly etc. The crane says: Then by the birds said: 'Oh wretched vile

वक । अस्माकं भूमौ चरन्तस्माकं स्वामिनमधिक्षिपसि तत्त्वं
crane! Of us on the ground walking of us the master thou revilest, that not

क्षंतव्यमिदानीमित्युक्ता सर्वे मां चंचुभिर्हृत्वा सकोपा

to be endured now' thus saying all me with the beaks having pecked with-anger

जचुः । पश्य रे मूर्खे स हंसस्तवं राजा सर्वथा मृदुः ।

they said: Behold, oh fool, that goose of thee the king (is) wholly weak.

तस्य राज्याधिकारो नास्ति यत एकांतमृदुः करतलस्थम्-

Of him to sovereignty-claim not is, for one thoroughly-weak an in the palm-standing

(पर्यं रक्षितुमङ्क्षमः स कथं पृथिवी शास्ति राज्यं वा तस्य
even thing to guard unable, he how the earth rules, sovereignty or of him

किं । किंतु त्वं च कूपमंडूकः । तेन तदाश्रयमुपदि-
what? However thou also (art) a well-frog; therefore his-protection thou

शस्ति । शृणु ।

recommendest. Listen,

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।

To be esteemed (is) a great-tree with fruit-and shade-endowed;

यदि दैवान्फलं नास्ति च्छाया केन निवार्यते ॥ १० ॥

if by fate fruit not is, the shade by whom is taken away? (10)

अन्यच्च । हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः ।

Another and, Of the vile-service not to be made; to be made to the great-resort;

पयोऽपि शौँडिकीहस्ते वारुणीत्यभिधीयते ॥ ११ ॥

water even in a hostess's-hand 'spirituous liquor' thus is called. (11)

अन्यच्च । महानप्ल्यतां याति निर्गुणे गुणविस्तरः ।

Another and, Great even to smallness goes in a virtue-less virtue-extent,

आधाराधेयभावेन गजेन्द्र इव दर्पणे ॥ १२ ॥

by the recipient's-and the received object's-relation, a royal elephant as in a mirror*. (12)

विशेषतच्च । अपदेशे ऽपि सिद्धिः स्यादतिशते नराधिपे ।

Especially and, In a fiction even success may be against an over-strong man-ruler,

शशिनो अपदेशेन शशकाः सुखमासते ॥ १३ ॥

by the moon's fiction the hares comfortably dwell. (13)

ममोऽलं । कथमेतत् । पक्षिणः कथयन्ति । कदाचिदपि वर्षासु

By me said: How that? The birds relate: Once even in the rainy season

वृष्टेरभावात्तुषातो गजगूयो यूथपतिमाह ।

of rain through the absence with thirst-pained an elephant-troop the troop-chief addresses:

नाथ कोऽभ्युपायोऽस्माकं जीवनाय । नास्ति शुद्रजंतूनां

Master, what means of us for the life? Not is there of small-animals

* The mirror being small it can only, as recipient, reflect the elephant as a small object. To the small everything is small.

निमज्जनस्थानं वयं च निमज्जनस्थानाभावान्मृताहा इव । किं
a bathing-place, we and for a bathing-place's-want death-suffering almost. What

कुर्मः । क्षयामः । ततो हस्तिराजो नातिदूरं गत्वा

shall we do? Where shall we go? Then the elephant-king not too-far having gone

निर्मलं हृदं दर्शितवान् । ततो दिनेषु गच्छतु तत्तीरावस्थित-

a stainless pool showed. Then, the days passing, by the on its-bank-remaining.

गजपादाहतिभिश्चृणिताः स्तुद्रशशकाः । अनन्तरं शिलीमुखो नाम
elephants'-foot-tramplings (were) crushed the little-hares. Thereupon Silimukha by name

शशकश्चिंतयामास । अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमच्च ।
a hare was thinking: By this elephant-troop with thirst-pained daily here

गंतव्यं । अतो विनश्यत्यस्मत्कुलं । ततो विजयो नाम वृद्धशशको
will be come; thereby perishes our-race. Then Vijaya by name an old-hare

इवदत् । मा विषीदत मयाच प्रतीकारः कर्तव्यः । ततो इसी
said: Not do despair! by me here a remedy to be made. Then he

प्रतिज्ञाय चलितः । गच्छता च तेनालोचितं । कथं गजयूध-
having promised started. Going and by him reflected: How in the elephant-troop's-

समीपे स्थिता वक्तव्यं ।

proximity standing to be spoken?

यतः । स्पृशन्नपि गजो हंति जिघन्नपि भुजंगमः ।

For, Touching even an elephant kills, smelling even a serpent,

पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः ॥ १४ ॥

protecting even a king, smiling even the wicked man. (14)

अतो इहं पर्वतशिखरमास्य यूथनाथं संवादयामि । तथानुष्ठिते

Therefore I the mountain-summit ascending the troop-chief address: Thus being done

यूथनाथ उवाच । कस्त्वं कुतः समायातः । स ब्रूते । शशको

the troop-chief said: Who thou? Whence approached? He says: A hare

इहं भगवता चंद्रेण भवदंतिकं प्रेषितः । यूथपतिराह । कार्यम्-

I, by the venerable moon you-near despatched. The troop-chief says: (Your) business

च्यतां । विजयो ब्रूते ।

let be told! Vijaya says:

उद्यतेष्वपि शख्सेषु दूतो वदति नान्यथा ।

Being uplifted even the weapons, a messenger speaks not otherwise,

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥१५॥

always verily through his inviolable-state of truth surely (he is) a speaker. (15)

तद्हं तदाज्ञया ब्रवीमि । शृणु । यदेते चंद्रसरोरक्षकाः

Therefore I by his-command speak. Listen! That these moon-lake-guardians,

शशकास्त्वया निःसारितास्त्वदनुचितं कृतं । ते शशकाच्छिरमःस्माकं

the hares, by thee expelled, that improper done. Those hares long of us

रक्षिताः । अत एव मे शशांक इति प्रसिद्धिः । एवमुक्तवति

protected. Thence verily of me 'Śaśāṅka*' thus the title. Thus having spoken

दूते यूथपतिर्भयादिदमाह । प्रणिधेहि । इदमज्ञानतः

the messenger, the troop-lord from fear this says: Attend! This through ignorance

कृतं पुनर्न वर्तत्यं । दूत उवाच । यद्येवं तद्वच्

done; again not (it is) to be done. The messenger said: If (it is) thus, then here

सरसि कोपात्कंपमानं भगवंतं शशांकं प्रणम्य प्रसाद्य

the in the lake with anger trembling venerable moon having saluted, having pacified (him),

गच्छ । ततो राचौ यूथपतिं नीत्वा जले चंचलं

go! Then at night the troop-lord having led, in the water the trembling

चंद्रबिंबं दर्शयित्वा यूथपतिः प्रणामं कारितः । उक्तं

moon's-image having shown, the troop-lord prostration to make (was) caused; said

च तेन । देव अज्ञानादनेनापराधः कृतस्तः ।

and by him: Sire, from ignorance by him the offence committed, therefore

क्षम्यतां नैवं वारांतरं विधास्यते । इत्युक्ता प्रस्थापितः ।

let it be pardoned, not thus another-time will be done. Thus saying (he was) sent away.

अतोऽहं ब्रवीमि । अपदेशे ऽपि सिद्धिः स्यादिति । ततो

Therefore I say: 'In a fiction even success may be' thus. Then

मयोक्तं । स एवास्मत्प्रभू राजहंसो महाप्रतापो

by me said: 'That verily our-master, the flamingo, (is) of great-majesty,

* *Saśāṅka*, i. e. hare-mark, a name of the moon, the spots in the moon, or the man in the moon, being likened by the Hindus to a hare.

३ तिसमर्थः । चैलोक्यस्यापि प्रभुत्वं तथ युज्यते किं
exceedingly-mighty. Of the three worlds even the sovereignty for him is fit, how

पुना राज्यमिति । तदाहं तैः पश्चिमिर्दुष्ट कथमस्मद्गूमौ
much more a kingdom,' thus. Then I by those birds 'Wretch, how on our-ground

चरसीत्यभिधाय राज्ञश्चित्वर्णस्य समीपं नीतः । ततो राज्ञः
goest thou?' thus saying of king Chitravarpa to the proximity led. Then of the king

घुरो मां प्रदर्शय तैः प्रणम्योक्तं । देव अवधीयतामेष
in front me having shown, by them, having bowed, said : Sire let be noticed, this

दुष्टो वको यदस्मद्देशे चरक्षपि देवपादानुधिक्षिपति । राजाहं ।
vile crane that, on our-land walking although, Y. M.'s-feet reviles. The king says :

को ३यं कुतः समायातः । त ऊचुः । हिरण्यगर्भनाम्बो
Who this? Whence approached? They said : Of the Hiranyagarbha-named

राजहंसस्यानुचरः कर्पूरबीपादागतः । अथाहं गृध्रेण मंचिणा
flamingo a follower, from Karpuradvipa arrived. Now I by the vulture the minister

पृष्ठः । कस्त्र युखो मंचीति । मयोक्तं ।
(was) asked : Who (is) there prime minister?' thus. By me said :

सर्वशस्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः । गृधो
With all-sciences'-meaning-conversant Sarvajña by name the Chakravāka. The vulture

ब्रूते । युज्यते । स्वदेशजो ३सौ । भतः ।
says : It is proper. In his-country-born (is) he. For,

स्वदेशजं कुलाचारं विशुद्धमथवा शुचिं ।

One in his-country-born, caste-duties (observing), honest, moreover pure,

मंचज्ञमथसनिनं व्यभिचारविवर्जितं ॥ १६ ॥

counsel-knowing, sin-less, from transgression-free, (16)

अधीतव्यवहारार्थे मौलं ख्यातं विपश्चितं ।

one who has studied-the law's-sense, of pure blood, renowned, intelligent,

अर्थस्योत्पादकं चैव विद्ध्यान्मंचिणं नृपः ॥ १७ ॥

of wealth a producer and likewise should appoint as minister a king. (17)

अचांतरं श्रुकेनोक्तं । देव कर्पूरबीपादयो लघुबीपा

There meanwhile by a parrot said : Sire Karpuradvipa-&c. the small-islands

जंबुद्वीपांतर्गता एव । तचापि देवपादानामेवाधिपत्यं ।

in Jambudvîpa-included verily. There also of Y. M.'s-feet certainly the sovereignty.

ततो राजाण्युक्तं । एवमेव ।

Then by the king also said: So quite.

यतः । राजा मत्तः शिशुमूलैव प्रमादी धनगर्वितः ।

For, A king, a madman, a child and likewise, the careless, the wealth-proud,

आप्राप्यमभिवाञ्छति किं पुनर्लभ्यते ऽपि यत् ॥१६॥

the unattainable desire; how much more, is obtained also what! (18)

ततो मयोक्तं । यदि वचनं माचेणैवाधिपत्यं सिद्ध्यति तदा

Then by me said: If by words-merely verily sovereignty is accomplished, then

जंबुद्वीपे ऽप्यस्मत्प्रभोर्हिरण्यगर्भस्य स्वाम्यमस्ति । शुको ब्रूते ।

in Jambudvîpa also of our-master Hiranyagarbha dominion is. The parrot says:

कथमच निर्णयः । मयोक्तं । संयाम एव । राजा विहस्योक्तं ।

How (is) here ascertainment? By me said: In war only. By the king smiling said:

स्वस्वामिनं गत्वा सज्जीकुरु । तदा मयोक्तं । स्वदूते ऽपि

Thy-master going make ready! Then by me said: Thy-ambassador also

प्रस्थाप्तानां । राजोवाच । कः प्रयास्यति दौत्येन यत एवंभूतो

let be despatched! The king said: Who shall go on embassy? for such a one

दूतः कार्यः ।

ambassador to be made:

भक्तो गुणी शुचिर्देष्टः प्रगल्भो ऽव्यसनी द्विष्टी ।

One attached, virtuous, pure, clever, bold, sinless, patient,

ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान् ॥१७॥

a Brâhman, of others-the thoughts-knowing, ambassador should be, one with audacity endowed. (19)

गृध्रो बदति । संत्येव दूता बहवः किंतु ब्राह्मण एव कर्तव्यः ।

The vulture says: There are surely ambassadors many, but a Brâhman only to be made,

यतः । प्रसादं कुरुते पत्युः संपत्तिं नाभिवाञ्छति ।

For, The pleasure he does of the master, prosperity not he desires;

कालिमा कालकूटस्य नापैतीश्वरसंगमात् ॥२०॥

the darkness of the Kālakūṭa poison not departs through Siva's-contact*. (20)

राजाह । ततः शुक एव ब्रजतु । शुक तमेवानेन सह गत्वा-

The king says: Then the parrot verily may go. Parrot, thou verily him with going

स्मदभिलिष्टिं ब्रूहि । शुको ब्रूते । यथाज्ञापयति देवः । किंत्यं
our-desire declare! The parrot says: As commands Your Majesty. However this

दुर्जनो वकस्त्रदनेन सह न गच्छामि ।

a vile fellow, the crane, therefore him with not do I go.

तथा चोक्तं । खलः करोति दुर्वृत्तं नूनं-फलति साधुषु ।

Thus and said: A villain commits an evil-action; surely it bears fruit unto the good.

दशननो हरेस्तीतां बंधनं स्यान्महोदधेः ॥२१॥

The ten-faced (Rāvaṇa) carries off Sītā, binding will be of the ocean†. (21)

अपरं च । न स्यातव्यं न गंतव्यं दुर्जनेन समं क्षचित् ।

Another and, Not to be stood, not to be gone the wicked with anywhere;

काकसंगाङ्गतो हंसस्तिथन्नाच्छ वर्तकः ॥२२॥

through with a crow-association slain the goose standing, going likewise the quail. (22)

राजोवाच । कथमेतत् । शुकः कथयति । अस्तुज्जयिनीवर्त्मप्रांतरे

The king said: How that? The parrot relates: There is on the Ujjayint-road-side

ब्रक्षतरुः । तच हंसकाकौ निवसतः । कदाचिन्नीष्मसमये परि-
a fig-tree. There a goose-and a crow live. Once in summer-time fa-

आंतः कश्चित्पथिकस्त्रुच तरुतले धनुःकांडं संनिधाय

tigued some wanderer there at the tree's-foot bow-and arrow having laid down

सुपः । तच द्वनांतरे तन्मुखादृक्षच्छायापगता । ततः

fell asleep. There in another-moment from his-face the tree-shade departed. Then

सूर्येतेजसा तन्मुखं व्याप्तमवलोक्य तदृक्षस्थितेन हंसेन

by the sun's-glare his-face reached seeing by the on that-tree-standing goose

* As the verse stands, the second hemistich can only mean that as the dark poison remained dark even when swallowed by Siva, so a Brāhmaṇa retains his character even in society with kings. There is a play of words in tīvara, which means both Siva and sovereign.

† Binding of the ocean means the building of a bridge across the ocean. It refers to the bridge from the peninsula to Ceylon which had to be built in order to rescue Sītā, whom Rāvaṇa had carried off.

कृपया पश्चौ प्रसार्ये पुनस्तन्मुखे छाया कृता । ततो
through pity both wings having spread forth again on his-face shade made. Then

निर्भरनिद्रासुखिना तेन मुखव्यादानं कृतं । अथ परसुसम्-
by the sound-sleep-enjoying by him mouth-opening (was) made. Now another's-happiness

सहिष्णुः स्वभावदीर्जनेन स काकस्त्वय मुखे
not-bearing through his-nature's-wickedness that crow of him into the mouth

पुरीषोत्सर्गं कृत्वा पलायितः । ततो यावद्सौ पांच उत्थायोर्ध्वं
excretion-discharge having made fled away. Then while that wanderer rising upwards

निरीक्षते तावस्तेनावलोकितो हंसः काडिन हतो व्यापादितः ।
looks, then by him espied the goose with an arrow struck (was) killed.

वर्तकवचाम् पि कवयामि । एकदा भगवतो गस्तस्य याचाप्रसंगेन
The quail's-story also I tell: Once of the venerable Garuda on a procession-occasion

सर्वे पश्चिमः समुद्रतीरं गताः । ततः काकेन सह वर्तकश्चलितः ।
all birds to the sea-shore gone. Then with a crow together a quail set out.

अथ गोपालस्य गच्छतो दधिभांडाङ्गारं वारं तेन काकेन दधि
Now of a cowherd going from a curd-vessel again again by that crow curds

खाद्यते । ततो यावद्सौ दधिभांडं भूमौ निधायोर्ध्वमवलोकते
are eaten. Then while he the curd-vessel on the ground putting down upwards looks,

तावस्तेन काकवर्तवौ हृष्टौ । ततस्तेन हेदितः काकः पलायितो
then by him the crow-and quail seen. Then by that alarmed the crow fled away,

वर्तकः स्वभावनिरपराधो मंटगतिस्तेन प्राप्तो व्यापादितः । आतो
the quail by her-nature-guiltless, of slow-motion by him caught (was) killed. Therefore

इहं ब्रवीमि । न स्थातव्यं न गंतव्यमित्वादि । ततो मयोरुक्तं ।
I say: Not to be stood not to be gone &c. Then by me said:

भातः श्रुक किमेवं ब्रवीषि । मां प्रति यथा श्रीमहेवस्तथा
Brother parrot, why thus dost thou speak? To me in regard as His Majesty, thus

भवान् पि । श्रुकेनोरुक्तं । अस्तेवं किंतु
you also. By the parrot said: Be it thus, however

दुर्जनैरुच्यमानानि संमतानि प्रियाख्यपि ।

By the wicked being spoken approved kind (words) even

अकालकुसमानीव भयं संजनयति हि ॥२३॥

unseasonable-flowers like fear excite verily. (23)

दुर्जनतं च भवतो वाक्यादेव ज्ञातं यद्गनयो-

Wickedness and of you from the speech already recognized, for of these two

भूपालयोर्विध्यहे भवद्वचनमेव निदानं ।

earth-protectors for the war your-word only (is) the cause.

पश्य । प्रत्यक्षे ऽपि कृते दोषे मूर्खः शांतेन तुष्यति ।

Behold, Before the eyes even being committed an offence, the fool by coaxing is soothed.

रथकारो निजां भार्या सजारां शिरसाकरोत् ॥२४॥

The wheelwright his own wife with-(her) lover upon (his) head placed. (24)

राज्ञोर्क्तं । कथमेतत् । शुकः कथयति । अस्ति यौवनश्रीनगे-

By the king said: How that? The parrot relates: There is in the Yauvanaśri-town

मंदमतिर्नाम रथकारः । स च स्वभार्या बधकी जानाति जारेण
Mandamati by name a wheelwright. He and his-wife unchaste knows, with the lover

समं स्वचक्षुषा नैकस्थाने पश्यति । ततो ऽसौ रथकारो ऽहमन्यं
together with his own-eye not in one-place sees. Then that wheelwright 'I to another

यामं गच्छामीत्युक्ता चलितः कियद्गूरं गता पुनरागत्य
village go' thus saying departed, "some-distance having gone again returning

पर्यक्ततले स्वगृहे निभृतं स्थितः । अथ रथकारो यामांतरं
under a bed in his-house secretly stood. Now, 'the wheelwright to another-village

गत इत्युपज्ञातविश्वासः स जारः संध्याकाल एवागतः ।

gone' thus with created-confidence that lover at twilight-time verily arrived.

पश्यात्तेन समं तस्मिन्पर्यक्ते क्रीडंती पर्यक्ततलस्थितस्य भर्तुः

Afterwards him with on that bed playing of the under the bed-standing husband

किंचिद्दिंगस्पर्शात्स्वामिनं मायाविनमिति विज्ञाय

a little through body-touching 'the husband deceitful' thus having found out

विषणुभवत् । ततो जारेणोर्क्तं । किमिति त्वमद्य मया

disconcerted she became. Then by the lover said: Why thus thou to-day me

सह निर्भरं न रमसे । विस्मितेव प्रतिभासि मे त्वं ।

with heartily not amusest thyself? Alarmed as it were appearest to me thou,

तयोरुं । अनभिज्ञोऽसि । मम प्राणेश्वरो येन ममाकौमारं ।

By her said: Ignorant art thou, Of me the life-lord, with whom of me from-childhood

सख्यं सोऽद्य यामांतरं गतः । तेन विना सकलजनपूर्णे ।

friendship, he to-day to another-village gone. Him without in a with all-people-filled

अपि यामे मां प्रत्यरग्यवद्धाति । किं भावि तत् ।

even village to me with regard as in a wood it seems. 'What will happen there

परस्थाने किं सादितवान्कायं वा प्रसुभ इत्यस्मद्दृदयं विदीर्यते ।

in a strange-place, what has he eaten, how or sleeping' thus our-heart is torn asunder.

जारो ब्रूते । तत् किमेवं लेहभूमी रथकारः । बंधक्य-

The lover says: Of thee why thus an affection-object the wheelwright? The unchaste woman

वदत् । रे बर्बर किं वदसि । शृणु ।

said: Ah idiot, what dost thou say? Listen:

परवाण्यपि या प्रोक्ता हृषा या क्रोधचक्षुषा ।

With harsh words even who addressed, viewed who with anger-eye

सुप्रसन्नमुखी भर्तुः सा नारी धर्मभागिनी ॥२५॥

of very-placid-countenance towards the husband, that woman (is) of virtue-possessed. (25)

आपरं च । नगरस्थो वनस्थो वा पापो वा यदिवा शुचिः ।

Another and, In a town-staying in a wood-staying or, wicked either or pious,

यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥२६॥

of what women dear the husband, of those the worlds of great-bliss. (26)

आन्यच्च । भर्ता हि परमं नार्या भूषणं भूषणैर्विना ।

Another and, The husband surely the greatest of a woman ornament ornaments without;

एषा विरहिता तेन शोभनापि न शोभना ॥२७॥

she deprived of him beautiful even (is) not beautiful. (27)

तं जारः पापमतिर्मनोलौल्यात्पुष्पतांबूलसहशः कटाचित् ।

Thou a lover of wicked-mind from mind-fickleness flower-and betel-like sometimes

सेष्यसे कटाचिच्च सेष्यसे च । स च स्वामी मां विक्रेतुं देवेभ्यो

art loved, sometimes not art loved and. That and master me to sell, to the gods

ब्राह्मणेभ्योऽपि दातुमीश्वरः । किं बहुना । तस्मिन्जीवति ।

to the Brāhmans also to give (is) free. What with much? 'In him living

जीवामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते ।

I live, at his-death and after (him)-dying I will make' thus the resolution stands.

यतः । तिस्रः कोद्योऽर्धकोटी च यानि लोमानि मानवे ।

For, Three crores half-a crore and, which hairs on a man,

तावल्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥२६॥

so much-time shall dwell in heaven, the husband who follows. (28)

अन्यस्त् । व्यालयाही यथा व्यालं बलादुखरते विलाप् ।

Another and, A snake-catcher as a snake by force extracts from a hole,

तद्वर्तारमादाय स्वर्गलोके महीयते ॥२७॥

thus, the husband having taken, in the heavenly-world she is honoured. (29)

अपरं च । चितौ परिष्वज्य विचेतनं पतिं

Another and, On the pile having embraced the lifeless husband

प्रिया हि या मुंचति देहमात्मनः ।

the loving one truly who forsakes the body of herself,

कृत्वापि पापं शतसंख्यमप्यसौ

having done also sin hundred-fold even she

पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥३०॥

the husband having taken the celestial-world shall obtain. (30)

एतासर्वे श्रुता स रथकारोऽवदत् । धन्योऽहं यस्येहशी

This all having heard that wheelwright said: 'Happy (am) I, of whom such

प्रियवादिनी स्वामिवत्सला भार्येति ममसि निधाय तां खटुं

a kindly-speaking husband-loving wife,' thus in mind keeping, that bedstead

स्त्रीपुरुषसहितां मूर्भिं कृत्वा सानन्दं ब्रन्ते ।

with the wife-and man-together on (his) head having placed with-joy he danced.

आतोऽहं ब्रवीमि । प्रत्यक्षे ऽपि कृते दोषं इथादि । ततो

Therefore I say: Before-the eyes even being committed an offence &c. Then

अहं तेन राजा यथाव्यवहारं संपूज्य प्रस्थापितः । शुक्रो

I by that king, according to-custom having honoured (me) despatched. The parrot

अपि मम पश्चाद्गच्छन्नास्ते । एतासर्वे परिज्ञाय यथा कर्तव्यम्-

also me after approaching continues. This all having learned, as to be acted

न्तसंधीयतां । चक्रवाको विहस्याह । देव वकेन तावहे-
let it be arranged ! The Chakravāka smiling says : Sire, by the crane then-

शांतरमपि गता यथाशक्ति राजकार्यमनुष्ठितं ।
to another-country also having gone according to-power the king's-business accomplished.

किंतु देव स्वभाव एष मूर्खाणां ।

However, Sire, the own-nature this of fools.

यतः । शतं दद्यान् विवदेति विज्ञस्य संमतं ।

For, 'A hundred should he give, not should he quarrel' thus of the wise the opinion ;

विना हेतुमपि इच्छमेतन्मूर्खस्य लक्षणं ॥३१॥

'without a cause also contention,' this of a fool the mark. (31)

राजाह । किमतीतोपालंभनेन । प्रस्तुतमनुसंधीयतां ।

The king says : What with the past's-reproach ? The matter in hand be arranged !

चक्रवाको बूते । देव विजने ब्रवीमि ।

The Chakravāka says : Sire, in private I speak.

यतः । वर्णाकारप्रतिधानैर्नेचवक्षुविकारतः ।

For, By the colour-appearance-echoes, from eye-and mouth-change

अप्यूहंति मनो धीरात्स्माद्हसि मन्त्रयेत् ॥३२॥

also guess the mind the wise, therefore in secret he should consult. (32)

राजा मंची च तत्र स्थितौ । अन्ये उच्यते गताः । चक्रवाको

The king the minister and there remained. The others somewhere else gone. The Chak.

बूते । देव अहमेवं जानामि । कस्याप्यस्मन्नियोगिनः प्रेरण्या

says : Sire, I thus think : Of some of our-officer at the instigation

वकेनेदमनुष्ठितं ।

by the crane this accomplished.

यतः । वैद्यानामातुरः श्रेयान्धसनी यो नियोगिनां ।

For, For physicians a sick man (is) better; distressed who, for officers;

विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सतां ॥३३॥

of the learned a livelihood (is) a fool; one of good-caste a livelihood of the good. (33)

राजाब्रवीत् । भवतु । कारणमेव पश्चाच्छ्रृपणीयं संग्रहति

The king said : Let it be ! The cause here afterwards to be investigated, at present

यत्कर्तव्यं तच्चिरूप्यतां । चक्रवाको ब्रूते । देव प्रणिधिस्त्रावन्प्रहीयतां ।
what to be done, that let be determined! The Chak. says: Sire, a spy first let be despatched!

ततस्तुदनुष्ठानं बलाबलं च जानीमः । तथा हि ।

Thence his-undertaking, strength-weakness and we learn. Thus namely,

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने ।

There should be of his own-and another's-dominions of (what is) necessary-and unnecessary-in the examining

चारचक्षुर्महीभर्तुर्येस्य नास्त्यंध एव सः ॥ ३४ ॥

a spy's-eye of an earth-lord; of whom not it is, blind indeed he. (34)

स च द्वितीयं विश्वासपाचं गृहीत्वा यातु । तेनासौ स्वयं

He and a second confidence-person having taken may go! Thus he, himself

तथावस्थाय द्वितीयं तत्त्वमंचकार्यं सुनिभृतं

there staying, the second, of the inhabitants-the counsel-object very-privately

निश्चित्य निगद्य प्रस्थापयति । तथा चोक्तं ।

having ascertained, having communicated, sends back. Thus and said:

तीर्थाश्चमस्तुरस्थाने शास्त्रविज्ञानहेतुना ।

At holy bathing places-hermitages-temples of law-study-under the pretence

तपस्त्विष्यंजनोपेतैः स्वचरैः सह संवदेत् ॥ ३५ ॥

with ascetics'-marks-furnished his-spies with he should communicate. (35)

गूढचारण् यो जले स्थले चरति ततोऽसावेव वको

A secret-spy and (is he) who in water on land goes, therefore this very crane

नियुज्यतां । एताहश एव कश्चिद्भक्तो द्वितीयत्वेन प्रयातु

let be appointed! Like-him exactly some crane as second may go,

तदृहलोकाश्च राजद्वारे तिष्ठन्तु । किंतु देव एतदूपि

his-house-people and at the king's-door may stand! However, Sire, this also

सुगुप्तमनुष्ठातव्यं ।

very-secretly to be accomplished.

यतः । षट्कर्णो भिद्यते मंचस्त्रथा प्राप्तश्च वार्तया ।

For, 'By six-ears (heard) is split counsel, thus reached and by report'

इत्यात्मनाद्वितीयेन मंचः कार्यो महीभृता ॥ ३६ ॥

thus himself-the second counsel to be made by a king. (36)

पश्य । मंचमेदे ऽपि ये दोषा भवन्ति पृथिवीपते ।

Behold, 'In counsel-breach also which injuries are, O earth-lord,

न शक्यास्ते समाधातुमिति नीतिविदां मतं ॥३७॥

not (are) possible they to repair,' thus of policy-knowers the opinion. (37)

राजा विमृश्योवाच । प्राप्तस्तावन्मयोत्तमः प्रणिधिः । मंची ब्रूते ।

The king reflecting said: Found then by me an excellent spy. The minister says:

तदा संयामविजयो ऽपि प्राप्तः । अचांतरे प्रतीहारः प्रविश्य

Then war-victory also gained. There meanwhile a warder, having entered,

प्रणम्योवाच । देव जंबुद्वीपादागतो द्वारि शुकस्तिष्ठति ।

having bowed, said: Sire, from Jambudvīpa arrived at the door the parrot stands.

राजा चक्रवाकमालोकते । चक्रवाकेणोर्तं । तावन्नत्वा-

The king at the Chakravāka looks. By the Chakravāka said: So much having gone

वासे तिष्ठतु पश्चादानीय द्रष्टव्यः ।

in a dwelling may he stand, afterwards having led (him) near (he is) to be seen.

प्रतीहारस्तमावासस्थानं नीत्वा गतः । राजाह । विभस्तावत्

The warder him to a dwelling-place leading retired. The king says: War then

समुपस्थितः । चक्रो ब्रूते । देव प्रागेव वियहो न विधिः ।

approached. The Chakravāka says: Sire, at once verily war (is) not the rule.

यतः । स किं भृत्यः स किं मंची य आदावेव भूपतिं ।

For, He (what?) an attendant, he (what?) a minister, who at the beginning verily (to) the king

युद्धोद्योगं स्वभूत्यागं निर्दिशत्यविचारितं ॥३८॥

war-preparation one's own-country's-abandonment recommends without-consideration? (38)

अपरं च । विजेतुं प्रयतेतारीन् युद्धेन कदाचन ।

Another and, To conquer he should strive the enemies not by war at any time,

अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः ॥३९॥

uncertain victory because is seen of two combatants. (39)

अन्यत्र । साक्षा दानेन भेदेन समस्तैरथवा पृथक् ।

Another and, By conciliation, by a giving, by separation combined or separately

साधितुं प्रयतेतारीन् युद्धेन कदाचन ॥४०॥

to settle he should strive enemies, not by war at any time. (40)

अपरं च । सर्वे एव जनः शूरो खनासादितविग्रहः ।

Another and, Every verily man (is) a hero surely (who has) not-approached-battle;

अदृष्टपरसामर्थ्यः सदर्पः को भवेत् हि ॥४१॥

not-having seen-the enemy's-strength full of-pride who would be not forsooth? (41)

किंच । न तथोत्थायते यावा प्राणिभिर्दाहणा यथा ।

Moreover, Not thus is uplifted a stone by living beings with a lever as;

अल्पोपायान्महासिद्धिरेतन्मंचफलं महत् ॥४२॥

through small-means great-success, this (is) the counsel-fruit great. (42)

किंतु विष्वमुपस्थितं विलोक्य अवहियतां ।

Moreover, War approached having seen let be fought!

यतः । यथाकालवृतोद्योगाकृषिः फलवती भवेत् ।

For, Through according to-season-made-effort the ploughing fruitful will be;

तद्बन्धीतिरियं देव चिरात्फलति रक्षणात् ॥४३॥

likewise policy this, Sire, through long is fruitful preservation. (43)

अपरं च । महतो दूरभीरुत्वमासने शूरता गुणः ।

Another and, Of the great at a distance-apprehension, in proximity heroism (is) a quality;

विपत्तौ च महांस्तोके धीरतामनुगच्छति ॥४४॥

in adversity and a great man in the world firmness evinces. (44)

अन्यच्च । प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल ।

Another and, An obstacle of all-successes (is) ardour first surely;

अतिशीतलमध्यंभः किं भिनत्ति न भूभृतः ॥४५॥

Exceedingly-cold even water (what) does it break not mountains. (45)

विशेषतश्च महाबलो ऽसौ चित्रवर्णो राजा ।

Especially and of great-strength this Chitravarna king.

यतः । बलिना सह योद्धव्यमिति नास्ति निर्दर्शनं ।

For, 'A strong one with to be battled' thus not is an ordinance,

तद्युजं हस्तिना सार्थं नराणां मृत्युमावहेत् ॥४६॥

that battle an elephant with of men death may bring. (46)

अन्यच्च । स मूर्खः कालमप्राप्य यो ऽपर्कर्तरि वर्तते ।

Another and, He(is) a fool, (proper) time not-having found who upon an opponent turns;

कलिर्बृलवता सार्थे कीटपक्षोद्यमो यथा ॥४७॥

fighting a strong one with (is) insect-wings-fluttering as. (47)

किंच । कौर्मे संकोचमास्थाय प्रहारम्‌पि मर्षयेत् ।

Moreover, To tortoise-like contraction having resorted a blow even he should suffer,

प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्कूरसर्पवत् ॥४८॥

at the arrived-opportunity however the policy-knowing should stand up an enraged-serpent-like. (48)

महत्यूल्ये इयुपायज्ञः सममेव भवेत्कृमः ।

Against a great, against a small one also one in expedients-skilled equally indeed will be strong,

समुन्मूलयितुं वृक्षांस्तृणानीव नदीरयः ॥४९॥

to uproot trees grass as a river's-current (is prepared). (49)

अतस्तद्वृतो इयाच्चास्य तावद्धियतां

Therefore his-messenger also, having made (him) comfortable, so long may be detained

यावद्गुर्गे: सज्जीक्रियते ।

until a fortress is made ready.

यतः । एकः शतं योधयति प्राकारस्यो धनुर्धरः ।

For, One a hundred fights on a wall-standing bow-holder,

शतं शतसहस्राणि तस्माद्गुर्गे विशिष्यते ॥५०॥

hundred hundred-thousands, therefore a fortress is preferred. (50)

किंच । अदुर्गो विषयः कस्य नारेः परिभवास्पदं ।

Moreover, Without-a fortress a district of what not enemy for defeat-an object?

अदुर्गो इनाश्रयो राजा पोतच्युतमनुष्ववत् ॥५१॥

without-fortress without-support a king (is) from a boat-fallen-man-like. (51)

दुर्गे कुर्यान्महाखातमुच्चप्राकारसंयुतं ।

A fortress he should make with a large-ditch, with high-walls-supplied,

संयन्तं सजलं शैलसरिन्मरुवनाश्रयं ॥५२॥

with-engines, with-water, by rock-river-desert-wood-supported. (52)

विस्तीर्णतातिवैषम्यं रसधान्येधमसंयहः ।

Extensiveness, exceeding-steepness, of liquor-grain-fuel-a store

प्रवेशश्चापसारश्च सप्तेता दुर्गसंपदः ॥५३॥

an entrance and, egress and, seven these fortress-excellences. (53)

राजाह । दुर्गानुसंधाने को नियुज्यतां । चक्रो बूते ।

The king says: In a fort's-construction who shall be employed? The Chakravâka says:

यो यच्च कुशलः कार्ये तं तच्च विनियोजयेत् ।

Who where clever in a work, him there he should employ;

कर्मस्वद्विष्टकर्मा यः शास्त्रज्ञो ऽपि विमुखति ॥ ५४ ॥

in works, not-(having) seen-work who, science-knowing even is perplexed. (54)

तदाहूयतां सारसः । तथानुष्ठिते सत्यागतं सारस-

Therefore let be called the Sârasa! Thus accomplished being, approached the Sârasa

मालोक्य राजोवाच । भो सारस तं सत्वरं दुर्गमनुसंधेहि ।

having seen, the king said: O Sârasa, thou with-haste a fortress prepare!

सारसः प्रणम्योवाच । देव दुर्गं तावद्विदमेव चिरात्सुनिरूपित-

The Sârasa having bowed said: Sire, a fortress already this verily since long well-selected

मास्ते महस्तरः । किंत्वच मध्यवर्तीद्वीपे द्रव्यसंयहः कार्यतां ।

stands, a great pond. However here on the in the middle- a provision-store let be made.
situated-island

यतः । धान्यानां संयहो राजनुस्तमः सर्वसंयहात् ।

For, Of grain a store, O king, (is) better than any (other)-store,

निक्षिप्तं हि मुखे रन्तं न कुर्यात्प्राणधारणं ॥ ५५ ॥

cast for into the mouth a jewel not will make life-support. (55)

किंच । ख्यातः सर्वसानां हि लवणो रस उत्तमः ।

Moreover, Called (is) of all-flavours truly salt the flavour best,

गृहीतं च विना तेन अंजनं गोमयायते ॥ ५६ ॥

received and without it a condiment is like cowdung. (56)

राजाह । सत्वरं गता सर्वमनुतिष्ठ । पुनः प्रविश्य

The king says: With-haste going every thing accomplish! Again having entered

प्रतीहारो बूते । देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसः

the warder says: Sire, from Siñhala-dvîpa arrived Meghavarna by name a crow

सपरिवारो द्वारि तिष्ठति । देवपादं द्रषुमिच्छति । राजाह ।

with-retinue at the door stands. Your Majesty's-foot to see he desires. The king says:

काकाः पुनः सर्वज्ञा बहुदृष्टारथः । तत्त्वति संयात्

Crows surely (are) every thing-knowing much-seeing and. 'Therefore he is to be received'

इत्यनुवर्तते । चक्रो व्रूते । देव अस्येवं विंतु काकः स्थलचरस्
thus follows. The Chakravâka says : Sire, it is thus, however the crow (is) a land-goer,

तेनास्मद्विपक्षे नियुक्तः कायं संयादः । तथा चोक्तं ।

therefore on the to us-opposed side engaged; how to be received? Thus and said :

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः ।

His own-side forsaking in the enemy's-side who delights,

स पैरहेन्यते मूढो नीलवर्णशृगालवत् ॥ ५७ ॥

he by the enemies is slain, the fool, the blue-coloured-jackal-like. (57)

राजोवाच । कथमेतत् । मन्ची कथयति । [अस्यरण्ये कश्चिच्छृगालः

The king said: How that? The minister relates: There is in a wood some jackal

स्वेच्छया नगरोपांते धाम्यचीलीभाडि पतितः

according to his-desire in a town's-neighbourhood roaming in an indigo-vat fallen,

पश्यत्तु उत्थातुम् समर्थः प्रातरात्मानं मृतवस्तं दर्शये

afterwards thence to get out unable in the morning himself death-like showing

स्थितः । अथ नीलीभांडस्वामिना मृत इति ज्ञाता तस्मात्

remained. Then by the indigo-vat's-owner, 'dead' thus thinking from it

समुच्याप्य दूरे नीत्वापसारितस्तस्मात्पलायितः । ततो

having lifted (him) up afar having carried (him) thrown away thence escaped. Then

इसौ वनं गत्वा स्वकीयमात्मानं नीलवर्णम् वलोक्य चिंतयत् ।

he to a wood having gone his self blue-coloured seeing thought:

अहमिदानीमुहूर्मवर्णस्तदाहं स्वकीयोक्तर्षं किं न साधयामि । इत्य-

I now of the finest-colour*, then I my-exaltation why not accomplish? Thus

लोक्य शृगालानाहूय तेनोक्तं । अहं भगवत्या वनदेवतया

having reflected the jackals having called by him said: I by the holy forest-goddess

स्वहस्तेनारण्यराज्ये सवौषधिरसेनाभिषिक्तः । तद्द्या-

with her own-hand in the wood-sovereignty with all-herbs'-essence anointed. Then to-day

रथ्यारण्ये इस्मदाङ्गया व्यवहारः कार्यः । शृगालाश्च

beginning in the wood according to my-order administration to be made. The jackals and

तं विशिष्टवर्णम् वलोक्य साष्टांगपातं प्रणम्योक्तुः ।

him of distinguished-colour seeing with the eight-limbs'-prostration having bowed said:

* This means at the same time, 'of the highest caste.'

यथाऽज्ञापयसे देव इति । अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वा-
 'As thou commandest, Sire' thus. In this very way over all wood-inhabitants
 धिपत्यं तस्य बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं
 the sovereignty of him was. Then by him by his-relations surrounded supremacy
 साधितं । ततस्तेन व्याघ्रसिंहादीनुसमपरिजनान्
 (was) accomplished. Afterwards by him, tigers-lions-&c. as highest-attendants
प्राप्य सदसि शृगालानुवलोक्य लज्जामानेनावज्ञया
 having received in the assembly upon the jackals looking down, being ashamed, through con-
 tempt
स्वज्ञातयः सर्वे दूरीकृताः । ततो विषखाऽशृगालानुवलोक्य
 his-relations all (were) removed. Then dejected the jackals seeing
केनचिद्वृक्षशृगालेनैतप्रतिज्ञातं । मा विषीदत यदनेनानभिज्ञेन
 by some old-jackal this (was) promised: Not do despair, because by him ignorant
नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूताः । तद्यथायं
 policy-knowing with secrets-acquainted we from his-proximity removed. Then that he
नश्यति तथा विधेयं । यतोऽमी व्याघ्रादयो वर्णमात्रविग्रलव्याः
 perishes, thus to be managed. For those tigers-&c. by the colour-merely-deceived
शृगालमङ्गात्मा राजानमिमं मन्यते । तद्यथायं परिचितो भवति
 the jackal not-recognising king him think. Then that he detected is,
तथा कुरुत । तच्च चैवमनुष्टेयं । यतः सर्वे संध्यासमये
 thus act! There and thus to be executed: When (you) all at twilight-time
संनिधाने महारावमेकदैव करिष्य ततस्तं शब्दमाकरणं
 in (his) proximity a great-howl at once together will make, then that noise having heard
जातिस्वभावासेनापि शब्दः कर्तव्यः । ततस्तथानुष्ठिते
 through his race-nature by him also noise to be made. Then thus accomplished
सति तद्वत् ।
 being that happened.
यतः । यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः ।
 For, What natural disposition namely of whom is, that always hard-to be overcome,
श्चा यदि क्रियते राजा तस्मिं नाभ्यात्युपानहं ॥ ५८ ॥
 a dog if is made king, then (what?) not does he gnaw the shoe? (58)

ततः शब्दादभिज्ञाय स व्याप्रेण हतः । तथा चोक्तं ।

Then from the noise having recognised (him) he by a tiger killed. Thus and said,

छिद्रं मर्मं च वीर्यं च सर्वे वेति निजो रिपुः ।

A defect, the heart and, the power and, all knows one's own enemy,

दहत्यंतर्गतस्यैव शुष्कं वृक्षमिवानलः ॥ ५१ ॥

he burns having entered and verily a dry tree as fire. (59)

आतोऽहं ब्रवीमि । आत्मपक्षं परित्यज्येत्यादि ।

Therefore I say: His own-side forsaking &c.

राजाह । यद्येवं तथापि हृशयतां तावद्यं दूरादागतः ।

The king says: If(it is) so, thus even let be seen at least this one from afar approached!

तस्मिंयहे विचारः कार्यः । चक्रो ब्रूते । देव प्रणिधिः

Then about the reception deliberation to be made. The Chak. says: Sire, a spy (is)

प्रहितो दुर्गच्छ सज्जीकृतः । आतः शुकोऽप्यानीय

despatched, the fortress and prepared. Therefore the parrot also having led (him) near

प्रस्थायतां । यतः ।

may be sent away! For,

नन्दं जघान चाणकमस्तीक्ष्णदूतप्रयोगतः ।

Nanda slew Chāṇakya by a sharp-ambassador-employing,

तद्वारातरितं दूतं पश्येद्वीरसमन्वितः ॥ ६० ॥

therefore widely-separated an ambassador he should see by heroes-surrounded. (60)

ततः सभां कृत्वाहूतः शुकः काकच्छ । शुकः

Then an assembly having made, (was) called the parrot, the crow and. The parrot

किंचिदुच्चतश्चिरा दत्तासनं उपविश्य ब्रूते । भो हिरण्यगर्भं

with a little-raised-head on a presented-seat having sat down says: O Hiranyagarbha,

महाराजाधिराजः श्रीमच्चितवर्णस्वां समाज्ञापयति । यदि जीवितेन

of great-kings-the sovereign the blessed-Chitravarna thee commands: If of life

श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मझरणी प्रणम-

of fortune or use is, then with-haste having approached before-our feet bow,

न चेद्वस्थातुं स्थानांतरं चिंतय । राजा सकोपमाह । आः को

not if, for to reside of another place think! The king with-anger says: Ha, some

उपस्थाकं पुरतो नास्ति य एनं गलहस्तयति । अथाय मेघवर्षो
of us in front not is, who that one by the neck seizes? Up-rising Meghavarma

ब्रूते । देवाज्ञापय हन्मि दुष्टं शुकं । सर्वज्ञो राजानं काकं च
says: Sire, command! I kill the wretched parrot. Sarvajña the king the crow and

शांत्वयन्त्रूते । शृणु तावत् ।

pacifying says: Listen first,

न सा सभा यच न संति वृद्धा वृद्धा न ते ये न वदन्ति धर्मे ।

Not(is) that a council, where not are elders, elders(are) not those who not declare the law,

धर्मः स नो यच न सत्यम् निति सत्यं न तद्बद्धलम् भ्यपैति ॥६१॥
the law that not surely(is) where not truth is, truth(is) not that, which to deceit approaches.
(61)

यतो धर्मस्थीषः । दूतो मूलेच्छो उपर्युक्तः स्यादाज्ञा दूतमुखो यतः ।
For law and this, An ambas- (being) a bar- even, inviolable should be, the king the am-
sador, barian sador-as mouth having because;

उद्धतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ॥६२॥

being uplifted even the weapons an ambassador speaks not otherwise. (62)

किंच । स्वापकर्षे परोक्षर्षे दूतोक्तैर्मन्यते तु कः ।

Moreover, His own-inferiority the enemy's- on an ambassador's- believes truly who?
superiority words

सदैवावध्यभावेन दूतः सर्वे हि जल्पति ॥६३॥

Always verily because of (his)inviolable-character an ambassador everything surely talks. (63)

ततो राजा काकश्च स्वां प्रकृतिमापनी शुको उपुत्थाय

Then the king the crow and their natural state recovered, the parrot also rising

चलितः । पश्चाच्चक्रवाकेणानीय प्रबोध्य

started. Afterwards by the Chakravāka having led near, having instructed (him),

कनकालंकारादिकं दक्षा संप्रेषितो यस्मौ । शुको उपि विंध्या-

gold-ornaments-&c. having given, despatched he departed. The parrot also the Vindhya-

चलराजानं प्रणतवान् । राजीवाच । शुक का वार्षा कीहशो उसी
mountain's-king saluted. The king said: Parrot, what news? what like (is) that

देशः । शुको ब्रूते । देव संक्षेपादियं वार्षा । संप्रति युजोद्योगः
country? The parrot says: Sire, in brief this news: Now war-commencement

क्रियता देशश्वासी कर्पूरदीपः स्वर्गैकदेशो राजा च

let be made! country and that Karpūradvīpa of paradise-a part, the king and

द्वितीयः स्वर्गपतिः कर्णं वर्णयितुं शक्यते । ततः सर्वाजिंशष्ठान्नाहूय
 a second paradise-lord how be described can? Then all chiefs having called
राजा मंचयितुमुपविष्ट आह च । संप्रति कर्तव्यवियहे यथा कर्तव्यम्-
 the king to deliberate seated says and: Now in the coming-war how to be acted;
पदेशं ब्रूत । वियहः पुनरवश्यं कर्तव्यः ।
 advice speak! War however necessarily to be made.

तथा चोक्तं । असंतुष्टा द्विजा नदा: संतुष्टा इव पार्थिवाः ।

Thus and said: Discontented twice-borns (are) lost, contented as kings;

सलज्जा गणिका नदा निर्लज्जाश्च कुलस्त्रियः ॥६४॥

with-modesty a mistress (is) lost, immodest and noble-women. (64)

दूरदर्शी नाम गृध्रो ब्रूते । देव व्यसनितया वियहो न विधिः ।

Dūradarśin by name the vulture says: Sire, by dissoluteness war (is) not the rule.

यतः । मिचामात्यसुहृद्गां यदा स्युर्द्वृभक्तयः ।

For, Of allies-ministers-friends-the assemblages when shall be of firm-attachment,

शक्तुणां विपरीताश्च कर्तव्यो वियहस्तदा ॥६५॥

of the enemies' the reverse and, to be made (is) war then. (65)

अन्यद्वच्च । भूमिर्मिचं हिरण्यं च वियहस्य फलं चयं ।

Another and, Territory, a friend, gold and of war the fruit threefold;

यदैतत्त्विश्चितं भावि कर्तव्यो वियहस्तदा ॥६६॥

if this decidedly will be, to be made war then. (66)

राजाह । मद्दलं तावद्वलोकयतु मंची । तदैतेषामुपयोगो

The king says: My-forces first may inspect the minister! Then of them the efficiency

ज्ञायतां । एवमाहूयतां मौहूर्तिकः । निर्णीय शुभलम्बं

may be ascertained! Likewise let be called the astrologer! Ascertaining a lucky-moment

ददातु । मंची ब्रूते । तथापि सहसा याचाकरणमनुचितं ।

he may give! The minister says: Thus even with rashness expedition-making improper.

यतः । विशंति सहसा मूढा ये उविचार्य द्विषद्वलं ।

For, Engage with rashness fools who not-deliberating the enemy's-forces,

खड्धारापरिष्वंगं लभते ते सुनिश्चितं ॥६७॥

a sword-edge-embrace receive they most assuredly. (67).

राजाह । मंचिन् ममोस्ताहभंगं सर्वथा मा कृथाः । विजिगीषुर्येषा
The king says: Minister, of me energy-breach wholly not do make! Wishing to conquer how-

परभूमिमाक्रामति तथा कथय । गृध्रो ब्रूते । तत्कथयामि । किंतु
an enemy's-country one enters, thus relate! The vulture says: That I relate, However-

तदनुष्ठितमेव फलप्रदं ।

that executed only (is) fruit-granting.

तथा चोक्तं । किं मंचेणाननुष्ठानाच्छास्त्रविपृथिवीपतेः ।

Thus and said: What with advice without-accomplishment of a science-knowing-earth-lord?

न स्थीषधपरिज्ञानाद्याधेः शांतिः इच्छवेत् ॥ ६८ ॥

not for through medicine-knowledge of a disease cure anywhere can be. (68)

राजादेशश्चान्तिक्रमणीयः । यथा श्रुतं तत्त्विवेदयामि । शृणु ।

The king's-command and not to be transgressed. As heard this I make known. Listen,

नद्यादिवनदुर्गेषु यत् यत् भयं नृप ।

At rivers-mountains-woods-difficult roads where where danger, O king,

तत् तत् च सेनानीर्यायाद्यूहीकृतैर्बलैः ॥ ६९ ॥

there there and the army-leader should go with arrayed forces. (69)

बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः ।

The force-superintendent in front should go by the bravest-men-surrounded,

मध्ये कलचं स्वामी च कोषः फल्गु च यड्लं ॥ ७० ॥

in the middle the wife, the prince and, the treasure, weak and what force. (70)

पार्श्वयोर्स्थ्योरस्था अश्वानां पार्श्वतो रथाः ।

on sides both the horses, of the horses by the side the chariots,

रथानां पार्श्वयोर्नागा नागानां च पदातयः ॥ ७१ ॥

of the chariots on both sides the elephants, of the elephants (by the side) and the foot-soldiers. (71)

पश्चात्सेनापतिर्यायात्प्रिच्छानाश्वासयज्जनैः ।

Behind the army-leader should go, the wearied encouraging quietly;

मंचिभिः सुर्भैर्युक्तः प्रतिगृह्य बलं नृपः ॥ ७२ ॥

by the ministers, excellent-warriors accompanied taking up the force the king. (72)

समेयाद्विषमं नागैर्जलाद्वं समहीधरं ।

he should cross the uneven (ground) with elephants, the in water-abounding, hilly,

सममृश्वैर्जलं नौभिः सर्वचैव पदातिभिः ॥७३॥

a plain with horses, water with boats, everywhere surely with foot-soldiers. (73)

हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।

Of elephants the march (is) proclaimed as best on the clouds'-approach,

तदन्यच तुरंगाणां पत्तीनां सर्वदैव हि ॥७४॥

that-except of horses, of foot-soldiers at all times verily indeed. (74)

शैलेषु दुर्गमार्गेषु विधेयं नृपरक्षणं ।

Among hills, on difficult-roads to be made king's-guarding,

स्वयोधै रक्षितस्यापि शयनं योगिनिद्रया ॥७५॥

by his-warriors of the guarded even resting (is) with a Yогin's-sleep. (75)

नाशयेकर्षयेच्छून्तुर्गकंटकमर्दनैः ।

He should destroy, he should harass the enemies by defile-obstacles-crushing ;

परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥७६॥

on the enemy's-country-entering and he should place the pioneers in front. (76)

यथ राजा तथ कोषो विना कोषाच् राजता ।

Where the king, there the treasure; without treasure not kingship;

स्वभृत्येभ्यस्तो दद्यात्को हि दातुर्न युध्यते ॥७७॥

to his-attendants thereof he should give; who namely for a giver not does fight? (77)

यतः । न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।

For, Not of man man (is) the slave, the slave but of wealth, O earth-lord !

गौरवं लाघवं वापि धनाधननिबंधनं ॥७८॥

Weight insignificance or also (are) on wealth-and want of wealth-contingent. (78)

अभेदेन च युध्येत रक्षेच्चैव परस्परं ।

Without a break and should he fight, he should defend and verily mutually.

फल्गु सैन्यं च यत्किंचिन्मध्ये शूहस्य कारयेत् ॥७९॥

Weak part of the army and what ever, in the middle of the army he should place. (79)

पदातीश्च महीपालः पुरो ऽनीकस्य योजयेत् ।

The foot-soldiers and the earth-protector in front of the army should set;

उपरुद्धारिमासीत राष्ट्रं चास्योपपीडयेत् ॥८०॥

blockading the enemy he should continue, the realm and of him he should oppress. (80)

स्यंदनाश्वैः समे युधेद्वृपे नौद्विपैस्तथा ।

With chariots-and horse on level ground he should fight, on swampy with boats-and elephants ground likewise;

वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥ ८१ ॥

on with trees-and bushes-covered with arrows, with swords-shield-weapons on dry land. (81)

दूषयेद्वास्य सततं यवसाचोदकेऽधनं ।

He should destroy and of him constantly corn-victuals-water-fuel,

भिंदाच्छ्रैव तडागानि प्राकारान्परिस्तास्तथा ॥ ८२ ॥

he should break and also the tanks, ramparts, trenches likewise. (82)

बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।

Among the forces the chief (is) the elephant, not thna another of a king;

निजैरवयवैरेव मातंगो दृष्टायुधः स्मृतः ॥ ८३ ॥

with his natural limbs already the elephant (is) eight-weapened recorded. (83)

बलमश्वस्त्रै सैन्यानां प्राकारो जंगमो यतः ।

The strength (is) the horse and of armies, a bulwark movable because,

तस्मादूश्वाधिको राजा विजयी स्थलविघ्ने ॥ ८४ ॥

therefore an in horse-superior king (is) victorious in a land-fight. (84)

तथा चोक्तं । युध्यमाना हयारुदा देवानाम् पि दुर्जयाः ।

Thus and said: Combatants on horses-mounted (are) for gods even hard-to be defeated;

अपि दूरस्थितास्त्वेषां वैरिणो हस्तवर्तिनः ॥ ८५ ॥

even afar-standing of them enemies in the hand-being. (85)

प्रथमं युद्धकारित्वं समस्तबलपालनं ।

The first belligerent's-duty (is) the entire-forces'-preservation;

दिङ्गार्गाणां विशेषित्वं पत्तिकर्म प्रचस्थते ॥ ८६ ॥

of the country-roads the clearing the infantry-business is proclaimed. (86)

स्वभावशूरमस्त्रामविरक्तं जितम् ।

A by its own-nature-brave, in arms-skilled, not-disloyal, overcoming-fatigues,

प्रसिद्धक्षियप्रायं बलं श्रेष्ठतमं विदुः ॥ ८७ ॥

of renowned-Kshatriyas-chiefly consisting force the best they consider. (87)

यथा प्रभुकृतान्मानाद्युधंते भुवि मानवाः ।

As through by the commander-bestowed honour fight in the world men,

न तथा बहुभिर्दैर्द्विलैरपि भूपतेः ॥८८॥

not thus for many given treasures even of an earth-lord. (88)

वरम् ल्पबलं सारं न कुर्यान्मुङ्मंडली ।

Better (is) a small-force excellent; not should he make a bald heads'-host;

कुर्याद् सारभंगो हि सारभंगम् पि स्फुटं ॥८९॥

there will make of the worthless-the breach surely of the excellent-breach even evidently. (89)

अप्रसादो इनधिष्ठानं देयांश्हरणं च यत् ।

Want-of favour, not-superintending, ration-appropriation and which,

कालयापो इ प्रतीकारस्त्वैराग्यस्य कारणं ॥९०॥

procrastination, non-redress, this (is) of disaffection the cause. (90)

अपीडयन्वलं शून्यज्ञिगीषुरतिषेलयेत् ।

Not-distressing (his) force the enemies one wishing to conquer should cause to march much;

सुखं साथं द्विषां सैन्यं दीर्घयानप्रपीडितं ॥९१॥

easily to be defeated (is) of enemies an army by long-marches-distressed. (91)

दायादादपरो मंचो नास्ति भेदकरो द्विषां ।

Than a pretender another design not is destruction-causing of enemies,

तस्मादुच्चापयेद्यानाद्यादं तस्य विद्विषः ॥९२॥

therefore should he raise up with pains a pretender to that enemy. (92)

संधाय युवराजेन यदिवा मुख्यमंचिणा ।

Having combined with the heir apparent or with the chief-minister,

अंतःप्रकोपनं कार्यम् भियोक्तुः स्थिरात्मनः ॥९३॥

inward-irritation (is) to be caused by the assailant resolute-minded. (93)

क्रूरं मिथं रणे चापि भंगं दक्षा विघातयेत् ।

The faithless ally in battle and also, overthrow having given, he should destroy,

अथवा गोयहाकृष्ट्या तस्याश्रितबंधनात् ॥९४॥

or by cattle-capture-carrying off, through his-plot-followers-enslaving. (94)

स्वराज्यं वासयेद्राजा परदेशपवाहनात् ।

His own-realm should populate a king by from the enemy's-country-leading away,

अथवा दानमानाभ्यां वासितं धनदं हि तत् ॥९५॥

or by generosity-and patronage; populated revenue-yielding (is) certainly that. (95)

राजाह । आः किं बहुनोदितेन ।

The king says: Oh, what with much talk?

आत्मोदयः परग्लानिर्द्वयं नीतिरितीयती ।

Self-exaltation, the enemy's-fall, both policy thus so great;

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥ ९६ ॥

this admitting by the prudent eloquence is understood. (96)

मंचिणा विहस्योच्यते । सर्वमेतत्विशेषतश्चोच्यते । किंतु ।

By the minister smiling is said: All this most particularly even is said. However,

आन्यदुच्छंखलं सत्त्वमन्यच्छास्त्रनियंचितं ।

One (is) unrestrained being, the other by laws-governed,

सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥ ९७ ॥

the same-location namely of light-and darkness whence? (97)

तत उत्थाय राजा मौहूर्तिकावेदितलभे प्रस्थितः । अथ

Then having risen the king at by the astrologer-appointed-time set out. Now

प्रहितप्रणिधिर्हिरण्यगर्भमागत्योवाच । देव समागतप्रायो

the despatched-spy Hiranyagarbha having approached said: Sire, arrived-almost

राजा चित्रवर्णः संप्रति मलयपर्वताधित्यकायां समावासितकटको

king Chitravarna at present on the Malaya-mountain's-table land having pitched-(his) camp

इन्द्रवर्तते । दुर्गशेधनं प्रतिक्षणमनुसंधातव्यं यतो इसौ गृष्णो

remains. Fortress-clearance* at-the moment (is) to be instituted, for that vulture

महामंभी । किंच केनचित्सह तस्य विश्वासकथा-

(is) a great-minister. Moreover somebody with, of him through confidential-

प्रसंगेनैव तदिंगितमवगतं मया यदनेन को इप्यस्मद्गुर्गे

conversation verily this hint understood by me, that by him somebody in our-fortress

प्रागेव नियुक्तः । चक्रो ब्रूते । देव काक एवासौ संभवति ।

before already installed. The Chakravâka says: Sire, the crow only that can be.

राजाह । न कदाचिदेतत् । यद्येवं तदा कथं तेन शुकस्या-

The king says: Not ever that. If thus, then why by him of the parrot

भिभवोद्योगः कुतः । अपरं च । शुकस्यागमनात्स्य विघ्नोत्साहः ।

defeat-effort made? Another and: Since the parrot's approach of that one the war-exertion;

* Removal of all suspicious characters.

स चिरादृश्यते । मन्त्री ब्रूते । तथा प्राणं तुः शंकनीयः ।

he since long here stays. The minister says: Thus even a stranger to be suspected.

राजाह । आगंतुका हि कदाचिदुपकारका हश्यते । शृणु ।

The king says: Strangers surely sometimes serviceable are seen. Listen,

परोऽपि हितवान्बंधुर्बंधुरप्यहितः परः ।

A stranger even, (if) kind, (is) a relation, a relation even, (if) unkind, (is) a stranger;

अहितो देहजो व्याधिर्हितमारण्यमौषधं ॥९८॥

inauspicious (is) in the body-generated a disease, auspicious in woods grown a drug. (98)

अपरं च । आसीदीरवरो नाम शूद्रकस्य महीभृतः ।

Another and, There was Viravara by name of Sūdraka the king

सेवकः स्वत्पकालेन स ददौ सुतमात्मनः ॥९९॥

an attendant, in very-short-time he gave the son of himself. (99)

चक्रः पृच्छति । कथमेतत् । राजा कथयति । अहं पुरा शूद्रकस्य

The Chakravāka asks: How that? The king relates: I formerly of Sūdraka

राजः क्रीडासरसि कर्पूरकेलिनाम्बो राजहंसस्य पुत्रा

the king on a pleasure-lake of the Karpūrakeli-named flamingo the daughter

कर्पूरमंजर्या सहानुरागवानभवं । तच वीरवरो नाम महाराजपुत्रः

Karpūramanjari with in love was. There Viravara by name a great-king's-son

कुतश्चिद्देशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच ।

from some country having arrived to the king's-door having gone the warder addressed:

अहं तदेतनार्थी राजपुत्रः । राजदर्शनं कारय । ततस्तेनासौ

I his-service-seeking a king's-son. Of the king-seeing let me make! Then by him he

राजदर्शनं कारितो ब्रूते । देव यदि मया सेवकेन

of the king-seeing allowed to make says: Sire, If for me as an attendant

प्रयोजनमस्ति तदास्मद्वर्तनं क्रियतां । शूद्रक उवाच । किं ते

occasion there is, then our-pay let be fixed! Sūdraka said: What of thee

वर्तनं । वीरवरो ब्रूते । प्रत्यं सुवर्णपञ्चशतानि देहि । राजाह ।

the pay? Viravara says: Daily of Suvarṇas-five hundred give! The king says:

का ते सामयी । वीरवरो ब्रूते । द्वौ बाहू तृतीयश्च खड्गः ।

What of thee the retinue? Viravara says: Two arms, as third and a sword.

राजाह । नैतद्युपयं । तथुता वीरवरस्त्रितः । अथ

The king says: Not (is) this possible. This having heard Viravara departed. Then

मंचिभिरुक्तं । देव दिनचतुष्यस्य वर्तनं दत्ता ज्ञायतामस्य

by the ministers said: Sire, four days' pay giving let be ascertained of him

स्वरूपं किमुपयुक्तो ४ यमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति ।

his-character, whether worthy he so much pay receives, unworthy or, thus.

ततो मंचिवचनादाहूय वीरवराय तांबूलं दत्ता

Then upon the ministers'-advice having called (him), to Viravara betel having given,

पंचशतानि सुवर्णानि दत्तानि तद्विनियोगश्च राजा

five-hundred Suvarnas (were) given, of that-the application and by the king

सुनिभृतं निरूपितः । तदर्थे वीरवरेण देवेभ्यो ब्राह्मणेभ्यो

very-privately watched. Of that-one half by Viravara for the gods to the Brahmins

दत्तं स्थितस्याधै दुःखितेभ्यस्तदवशिष्टं

(was) given away, of the remaining one half to the needy, of that-the remainder

भोज्यथ्यविलासव्ययेन । एतस्वर्वे नित्यकृत्यं कृत्वा

through food-expenditure-and amusement-expenditure. This all as a pious-practice doing

राजद्वारमहर्निशं सङ्गपाणिः सेवते यदा च राजा स्वयं

the king's-door day-and night sword-in hand he watches, when and the king himself

समादिशति तदा स्वगृहमपि याति । अथैकदा कृष्णचतुर्दश्यां

commands, then to his own-house also he goes. Now once of the dark (half)-on the fourteenth

रात्रौ राजा स करुणं क्रन्दनधनिं शुश्राव । शूद्रक उवाच । कः

at night king that a piteous weeping-noise heard. Śūdraka said: Who,

को इच्छारि । तेनोक्तं । देवाहं वीरवरः । राजोवाच । क्रन्द-

who there at the door? By him said: Sire, I Viravara. The king said: Of the

नानुसरणं क्रियतां । वीरवरो यथाज्ञापयति देव इत्युक्ता

weeping-going after let be made! Viravara, 'as commands Your Majesty' thus saying,

चलितः । राजा च चिंतितं । न तदुचितं । अयमेकाकी राजपुतो

departed. By the king and reflected: Not this proper. This alone king's-son

मया सूचीभेदे तमसि प्रेरितः । तदनुगत्वा किम्-

by me in with a needle-pierceable darkness despatched. Therefore following, 'what

तद्विति निरूपयामि । ततो राजा पि खड़मादाय तदनुसरण-
 that' thus I investigate. Then the king also, a sword having taken of him-following-
 क्रमेण नगराद्विहिन्निर्जगाम । गत्वा च वीरवरेण सा रुदती
 by way from the town out went. Having gone and by Viravara that weeping,
 रूपयौवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री हृषा पृष्ठा
 with beauty-and youth-endowed with all-ornaments-decorated some woman seen asked
 च । का त्वं किमर्थं रोदिषि । स्त्रियोऽलं । अहमेतस्य
 and : Who thou? wherefore doest thou weep? By the woman said : I of that
 शूद्रकस्य राजलक्ष्मीश्चिरादेतस्य भुजच्छायायां महता सुखेन
 Sudraka the king's-Fortune since long of him in the arm-shade with great happiness
 विश्रांतेदानीमन्यच गमिष्यामि । वीरवरो ब्रूते । यथापायः
 having reposed, now to another place shall go. Viravara says: Where departure
 संभवति तचोपायोऽप्यस्ति । तत्कर्थं स्यात्पुनरिहावलंबनं
 is possible, there approach also is. Therefore, how might be again here residence
 भवत्याः । लक्ष्मीरुवाच । यदि त्वमात्मनः पुचं शक्तिधरं द्वाचिंशत्स-
 of you? Fortune said: 'If thou of thyself the son Saktidhara, with thirty-two-
 लक्षणोपेतं भगवत्याः सर्वमंगलाया उपहारीकरोषि
 (auspicious) marks-endowed, of the venerable all-auspicious one* an offering-makest,
 तदाहं पुनरेच सुचिरं निवसामीत्युक्ताहश्याभवत् । ततो
 then I again here for very-long dwell' thus saying invisible she became. Then
 वीरवरेण स्वगृहं गत्वा निद्रायमाणा स्ववधूः प्रबोधिता पुचश्च ।
 by Viravara to his-house having gone sleeping his-wife (was) awakened, the son and.
 तौ निद्रां परित्यज्योत्थायोपविष्टौ । वीरवरस्तस्तर्वे
 Those two sleep having renounced having risen sat down. Viravara that whole
 लक्ष्मीवचनमुक्तवान् । तप्त्वा सानन्दः शक्तिधरो ब्रूते । धन्यो
 Fortune's-speech related. That having heard with-joy Saktidhara says: Happy (am)
 अहमेवंभूतः स्वामिराज्यरक्षार्थं यन्ममोपयोगः श्वाद्यः ।
 I, such for the master's-sovereignty's-preservation's-sake that of me use praiseworthy!
 तत्कोऽधुना विलंबस्य हेतुः । एवंविधे कर्मणि देहस्य विनियोगः
 Then what now for delay cause? In such an action of the body employment (is)

* Name of a deity.

स्माध्यः । यतः ।

praiseworthy. For,

धनानि जीवितं चैव परार्थे प्राङ्ग उत्सृजेत् ।

Riches, life and even, for another's-sake the wise should give-up,

सत्त्विमित्ते वरं त्यागो विनाशे नियते सति ॥ १०० ॥

for good's-sake preferable the sacrifice, destruction destined being. (100)

शक्तिधरमातोवाच । यद्येतच् कर्तव्यं तत्केनाप्यन्येन कर्मणा

Saktidhara's-mother said: If this not to be done, then by which possible other act

मुख्यस्य महावर्तनस्य निष्क्रयो भविष्यति । इत्यालोच्य सर्वे सर्व-
of the excellent great-pay requital will be? Thus having reflected all of the all-

मंगलायाः स्थानं गताः । तच सर्वमंगलां संपूज्य

auspicious one to the residence gone. There the all-auspicious one having worshipped

वीरवरो ब्रूते । देवि प्रसीद विजयतां विजयतां शूद्रको

Viravara says: 'O goddess, be pleased! Let be victorious let be victorious Śūdraka

महाराजो गृह्णतामुपहार इत्युक्ता पुचस्य शिरश्चिर्छेद ।

the great-king! Let be accepted (my) offering' thus saying the son's head he cut off.

ततो वीरवरश्चिंतयामास । गृहीतराजवर्तनस्य निस्तारः कृतः । अधुना

Then Viravara reflected: Of the received-king's-pay acquaintance made. Now

निष्पुचस्य जीवनेनालमित्यालोच्यात्मनः शिरश्चेदः कृतः ।

of a sonless man with the life enough! thus considering of himself head-cutting made.

ततः स्त्रियापि स्वामिपुचशोकार्तया तदनुष्ठितं ।

Then by the woman also with for husband-and son-sorrow-pained that accomplished.

तत्सर्वे हृष्टा राजा साश्रये चिंतयामास ।

That all having seen the king with astonishment was thinking:

जीवन्ति च मियन्ते च मविधाः शुद्रजंतवः ।

There live and, there die and me-like little-creatures;

अनेन सहशो लोके न भूतो न भविष्यति ॥ १०१ ॥

to this one similar in the world not has been, not will be. (101)

तदैतेन परित्यक्तेन मम राज्येनाप्यप्रयोजनं । ततः शूद्रकेणापि

Then of him deprived of me of the kingdom even no-use. Then by Śūdraka also

स्वशिरस्त्वेत्तुं खडः समुत्थापितः । अथ भगवत्या सर्वमंगलया
his-head to cut off the sword (was) raised up. Now by the venerable all-auspicious one

राजा हस्ते धृत उक्तम् । पुच प्रसन्नास्मि ते ।

the king by the hand held accosted and : My son, favourable am I to thee.

एतावता साहसेनालं । जीवनांते ऽपि तव राज्यभंगो नास्ति ।

With such rashness enough ! To (thy) life's-end even of thee kingdom-loss not is.

राजा च साष्टांगपातं प्रणम्योवाच । देवि किं मे

The king and with-prostration having saluted (her) said : Goddess, what of me

राज्येन जीवितेन वा किं प्रयोजनं । यद्यहमनुकंपनीयस्तदा ममा-
of the kingdom, of life or what use ? If I (am) to be pitied, then of me

युःशेषेणायं सदारपुचो वीरवरो जीवत्यन्यथाहं यथाप्राप्तिं

for the life-rest this with-wife-and son Viravara may live, otherwise I according to-finding

गतिं गच्छामि । भगवत्युवाच । पुच अनेन ते सत्योत्कर्षेण

the path go. The venerable one said : Son, with this of thee true-nobility

भृत्यवात्सल्येन च तव तुष्टास्मि । गच्छ । विजयी भव । अय-
for attendants-tenderness and of thee satisfied I am. Go ! Victorious be ! This

ममि सपरिवारो राजपुचो जीवत्यित्युक्ता देव्यहश्याभवत् ।

also with-family king's-son may live ! thus saying the goddess invisible became.

ततो वीरवरः सपुचदारो गृहं गतः । राजापि तैरलक्षितः

Then Viravara with son-and wife home gone. The king also by them not-perceived

सत्वरमंतःपुरं प्रविष्टः । अथ प्रभाते वीरवरो द्वारस्थः

with-haste the palace entered. Now in the morning Viravara at the door-standing

पुनर्भूपालेन पृष्ठः सन्नाह । देव सा रुदती मामवलोक्या-

again by the king asked being says : Sire, that weeping (woman) me having seen

हश्याभवत् । न काण्डन्या वार्ता विद्यते । तद्वचनमाकरण्य

invisible became. Not any other tiding is known. His-word having heard

राजाचिंतयत् । कथमयं द्वाष्यो महासन्नः । यतः ।

the king thought : How (is) he to be praised, of great-excellence ? For,

प्रियं ब्रूयाद्कृपणः शूरः स्याद्विकार्यनः ।

Kind (words) should he speak not-doleful ; a hero he should be not-boasting ;

दाता नापाचवर्णी च प्रगल्भः स्थादनिषुरः ॥ १०२ ॥

generous not upon the unworthy-showering and; confident should be be not-harsh. (102)

एतन्महापुरुषलक्षणमेतस्मिन्सर्वमस्ति । ततः स राजा प्रातः

This great-man's-characteristic in this one entire is. Then that king early

शिष्टसभां कृत्वा सर्ववृक्षांतं प्रस्तुत्य प्रसा-

of the chiefs-an assembly having made, the whole-event having made known, through

दात्स्मै कर्णाटराज्यं ददौ । तत्किमागंतुको जातिमा-

favour to him the Karnāṭa-kingdom gave. Then why (is) a stranger by nature-

चाहुषः । तथायुक्तमाधममध्यमाः संति । चक्रवाको ब्रूते ।

already evil? There also highest-lowest-middlings are. The Chakravāka says:

यो इकार्यं कार्यवच्छास्ति स किं मंची नृपेच्छया ।

Who the improper proper-like advises, (is) he (what?) a minister, according to the king's-desire?

वरं स्वामिमनोदुःखं तत्त्वाशो न त्वकार्यतः ॥ १०३ ॥

better (is) a master's-heart-pain, his-destruction not however through the improper. (103)

बैद्यो गुरुश्च मंची च यस्य राज्ञः प्रियः सदा ।

The physician, the spiritual guide and, the minister and of which king dear always,

शरीरधर्मकोषेभ्यः क्षिप्रं स परिहीयते ॥ १०४ ॥

by the body-virtue-treasure quickly he is forsaken. (104)

शृणु देव । पुण्याल्लभ्यं यदेकेन तन्ममापि भविष्यति ।

Listen, Sire: 'Through virtue obtained what by one, that of me also will be,'

हता भिस्तुं महालोभाच्चिधर्णी नापितो हतः ॥ १०५ ॥

having killed a beggar through great-covetousness treasure-seeking the barber (was) killed. (105)

राजा पृच्छति । कथमेतत् । मंची कथयति । अस्त्ययोध्यायां चूडा-

The king asks: How that? The minister relates: There is in Ayodhyā Chūḍā-

मणिर्नाम क्षचियः । तेन धनार्थिना महता क्लेशेन भगवां-

manī by name a Kshatriya. By him wealth-seeking with great pain the venerable

चूडार्धचूडामणिश्चिरम्भाराधितः । ततः क्षीणपापो इस्ते

moon's-half-as crest-jewel bearing long worshipped. Then with destroyed-sin he,

स्वप्ने दर्शनं दक्षा भगवदादेशाद्युक्तेश्वरेण ।

in sleep a vision having given, upon His Holiness'-command by the Yaksha-lord (was)

दिष्टः । यत्त्वमध्यं प्रातः क्षीरं कृत्वा लगुडं हस्ते

instructed : When thou to-day early, shaving having made, a stick in hand

कृत्वा गृहे निभृतं स्थास्यसि ततोऽस्मिन्देवांगने समागतं

having taken in the house secretly wilt stay, then in this very court having approached

भिक्षुं पश्यसि । तं निर्देयं लगुडप्रहारेण हनिष्यसि । ततः

a beggar thou seest. Him without-pity with stick-beating thou shalt kill. Then

सुवर्णकलशो भविष्यति तेन त्वया यावज्जीवं सुखिना भवितव्यं ।

a gold-pot he will be, with that by thee as long as-thou livest comfortable to be.

ततस्तथानुष्ठिते तद्वृत्तं । तत्र क्षौरकरणायानीतेन

Then thus (it being) accomplished that happened. There the shaving-to do by the fetched

नापितेनालोक्य चिंतितं । अये निधिप्राप्तेऽयमुपायः । अहमपेवं

barber, having looked on, reflected : Ah, of treasure-acquisition this a way. I also thus

किं न करोमि । ततः प्रभृति नापितः प्रत्यहं तथाविधो लगुडहस्तः

why not do? Thence forward the barber daily in such a state stick-in hand

सुनिभृतं भिक्षोरागमनं प्रतीक्षते । एकदा तेन प्राप्तो भिक्षुर्लैगुडेन

very-secretly a beggar's approach awaits. Once by him caught a beggar with the stick.

आपादितः । तस्मादपराधात्सोऽपि नापितो राजपुरुषैर्व्यापादितः ।

killed. For that offence that also barber by the king's-men killed.

अतोऽहं ब्रवीमि । पुण्याल्लब्धं यदेकेनेत्यादि । राजाह ।

Therefore I say: Through virtue obtained what by one etc. The king says :

पुरावृत्तकथोन्नारैः कथं निर्णीयते परः ।

By old-events'-tales-bringing up how is found out a stranger,

स्यान्विष्कारणबंधुवौ किंवा विश्वासघातकः ॥१०६॥

(whether) he be without-motive-a friend either or a confidence-betrayer? (106)

यातु । प्रस्तुतमनुसंधीयतां । मलयाधित्यकायां चेच्छिचवर्णेस्

Let it go! The matter in hand let be arranged! On the Malaya's-table land if Chitravarna,

तदधुना किं विधेयं । मंची वदति । देव आगतप्रणिधिमुखान्

then now what to be done? The minister says : Sire, from the arrived-spy's-mouth

मया श्रुतं तन्महामंचिणो गृध्रस्योपदेशे यच्छिचवर्णेनानादरः

by me heard, of his-great-minister the vulture for the advice that by Chitravarna disregard

कृतः । ततोऽसौ मूढो जेतुं शक्यः । तथा चोक्तं ।

shown. Therefore that fool defeated can be. Thus and said:

लुभ्यः क्रूरोऽल्पसौऽसत्यः प्रमादी भीसूरस्थिरः ।

Covetous, cruel, inactive, untrue, careless, timid, unstable,

मूढो योधावमंता च सुखच्छेष्टो रिपुः स्मृतः ॥ १०५ ॥

foolish, warriors-despising and, easily-to be defeated an enemy is recorded. (105)

ततोऽसौ यावद्स्मद्गुर्गाररोधं न करोति तावद्य-

Then he so long as of our-fortress'-door-siege not makes, so long at rivers-

द्रिवनवर्त्मसु तद्लानि हंतुं सारसादयः सेनापतयो

mountains-woods-roads his-forces to slay Sārasa-etc. the army-commanders

नियुज्यन्तां । तथा चोक्तं ।

let be ordered! Thus and said:

दीर्घवर्त्मपरिश्रान्तं नद्यद्रिवनसंकुलं ।

By long-marches-fatigued, by rivers-hills-woods-obstructed,

घोराग्निभयसंचलं द्युतिपासादितं तथा ॥ १०६ ॥

by dreadful-fire-apprehension-terrified, by hunger-and thirst-distressed likewise; (106)

प्रमत्तं भोजनव्ययं व्याधिदुर्भिक्षपीडितं ।

careless, for provisions-straitened, with sickness-and famine-afflicted;

आसंस्थितमभूयिष्ठं वृष्टिवातसमाकुलं ॥ १०७ ॥

not-steady, not-very numerous, by rain-and wind-embarrassed; (107)

पंकपांशुजलाच्छस्तं सुष्वस्तं दस्युविदुतं ।

with mud-dust-water-covered, very-confused, by robbers-disturbed,

एवंभूतं महीपालः परसैन्यं विघातयेत् ॥ ११० ॥

in such-a state an earth-protector the enemy's-army should destroy. (110)

अन्यच्च । अवस्तुभयाद्राजा प्रजागरकृतश्चमं ।

Another and, From assault-fear, a king, with watching-exhausted,

दिवासुम्भ समाहन्याच्चिद्राव्याकुलसैनिकं ॥ १११ ॥

in the day-sleeping should attack a through sleep-confused-soldier. (111)

अतस्त्वयं प्रमादिनो बलं गत्वा यथावकाशं

Therefore of that negligent (one) the force, having gone, according to-opportunity

दिवानिंशं भ्रंत्यस्मसेनापतयः । तथानुष्ठिते चित्रवर्णस्य सैनिकाः ॥
by day-and night may slay our-generals! Thus (it being) executed of Chitravarna soldiers

सेनापतयश्च बहवो निहताः । ततश्चित्रवर्णे विषयः स्वमंचिणं ॥
generals and many (were) slain. Then Chitravarna cast down his-minister

दूरदर्शिनम् ॥ तात किमित्यस्मदुपेक्षा क्रियते । किं छाप्य-
Dūradarśin accosts: Father, why thus of us-disregard is made? (What?) anywhere

विनयो ममास्ति । तथा चोक्तं ।

improper-conduct of me is there? Thus and said:

न राज्यं प्राप्तमित्येवं वर्तीतव्यमःसांप्रतं ।

Not 'sovereignty obtained' thus so to be behaved indiscreetly;

श्रियं द्युविनयो हंति जरा रूपमित्योत्तमं ॥ ११२ ॥

fortune for improper-conduct destroys, old age beauty as the highest. (112)

अपि च । दक्षः श्रियमधिगच्छति पथ्याशी कल्यतां सुखमरीणी ।

Also and, The expert fortune acquires, a medicine-eater health, ease the not-diseased,

उशुक्तो विद्यांतं धर्मार्थगशांसि च विनीतः ॥ ११३ ॥

the active of knowledge-the end, virtue-profit-reputation and the well-behaved. (113)

गृध्रो ऽवदत् । देव शृणु । अविद्वान् पि भूपालो विद्यावृद्धोपसेवया ।

The vulture said: Sire, listen, Ignorant even a king by the in knowledge-old-respecting

परां श्रियमवाप्नोति जलासन्नातर्ल्युष्या ॥ ११४ ॥

supreme prosperity attains, a water-near standing-tree as. (114)

अन्यच्च । पानं स्त्री मृगया द्यूतमर्थदूषणमेव च ।

Another and, Drinking, woman, hunting, gaming, property-waste likewise and,

वागदंयोच्च पारुषं व्यसनानि महीभुजां ॥ ११५ ॥

in word-and punishment and severity (are) blemishes of kings. (115)

किंच । न साहसैकांतरसानुवर्तिना

Moreover, Not by one of rashness-only-the emotion-following,

न चाप्युपायोपहतांतरात्मना ।

not and also by one with through efforts-overpowered-mind

विभूतयः शक्यमवाप्नुमूर्जिता

successes can be obtained eminent;

नये च शीर्ये च वसंति संपदः ॥११६॥

in policy and in valour and dwell fortunes. (116)

तथा स्वबलोक्षाहमवलोक्य साहसैकवासिना मयो-

By thee, at thy-forces'-ardour looking, on rashness-only dwelling, for the by me

पन्यस्तेष्वपि मन्त्रेष्वनवधानं वाक्पारुण्यं च कृतं । अतो

proffered even counsels disregard word-harshness and shown. Therefore

दुर्नीतिः फलमिदमनुभूयते । तथा चोक्तं ।

of improper-conduct fruit this is experienced. Thus and said:

दुर्मिचिरणं कमुपयांति न नीतिदीषाः

Having bad-ministers whom befall not policy-errors?

संतापयांति कमपथ्यभुजं न रोगाः ।

Torment whom unwholesome (food)-eating not diseases?

कं श्रीन् दर्पयति कं न निहंति मृत्युः

Whom fortune not does elate? Whom not does slay death?

कं स्त्रीकृता न विषया परितापयांति ॥११७॥

Whom by women-done not pleasures torment? (117)

अपरं च । मुदं विषादः शरदं हिमागमः

Another and, Joy melancholy, autumn winter,

तमो विवस्वान्सुकृतं कृतम्भाता ।

darkness the sun, good-acts ingratitude,

प्रियोपपत्तिः शुचमापदं नयः

kindness-manifestation grief, misfortune good conduct,

श्रियः समृद्धा अपि हंति दुर्नयः ॥११८॥

fortunes elevated even destroys bad-conduct. (118)

ततो मयाप्यालोचितं । प्रज्ञाहीनो य राजा । नो चेत्क्षयं

Then by me also reflected: Intelligence-forsaken (is) this king. Not if, how.

नीतिशस्त्रकथाकीमुदी वागुल्काभिस्त्रिमिरयति । यतः ।

of policy-book-sayings-the moonlight with talk-torches does he darken? For,

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किं ।

Of whom not there is of himself intelligence, a book of him does what?

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥११९॥

of both eyes of one deprived a mirror what will do? (119)

इत्यालोच्य तूष्णी स्थितः । अथ राजा बहांजलिराह । तात
Thus reflecting silent remained. Now the king with joined-hands says: Father,

अस्त्ययं ममापराधः । इदानी यथावशिष्टबलसहितः प्रत्यावृत्य
it is this of me the fault. At present how by the remaining-forces-accompanied returning

विंध्याचलं गच्छामि तथोपदिश । गृग्रः स्वगतं चिंतयति ।
to the Vindhya-mountain I go, thus advise! The vulture with himself reflects:

क्रियतामन्त्र प्रतीकारः । यतः ।

Let there be made here a remedy! For,

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च ।

Towards gods, a spiritual guide, cows, kings, Brāhmans and,

नियंतव्यः सदा कोपी बालवृद्धातुरेषु च ॥१२०॥

to be restrained always anger, towards children-the aged-the sick and. (120)

मंची प्रहस्य ब्रूते । देव मा भैषीः । समाश्वसिहि । शृणु देव ।

The minister smiling says: Sire, not be afraid! Console thyself! Listen, Sire,

मंचिणां भिन्नसंधाने भिषजां सांनिपातके ।

Of ministers of the disunited-in the conciliation, of physicians in a complicated*-

कर्मणि प्रेक्ष्यते प्रज्ञा सुस्थे को वा न पंडितः ॥१२१॥

business is perceived the wisdom; with the healthy who or not wise? (121)

अपरं च । आरभते इत्यमेवाज्ञाः क्वामं व्यया भवन्ति च ।

Another and, There undertake little only the un- nevertheless bewildered are they and; intelligent,

महारंभाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥१२२॥

great (things)-undertaking (are) those of settled-purpose; they stand and unperplexed. (122)

तद्व भवत्प्रतापादेव दुर्गं भंका कीर्तिप्रतापसहितं

Then here through thy-valour verily the fortress having broken, with fame-and power-endued

त्वाभ्युचिरेण कालेन विंध्याचलं नेषामि । राजाह । कथमधुना

thee in no-long time to the Vindhya-mountain I shall lead. The king says: How now

स्वत्पबलेन तस्तंपद्यते । गृग्रो वदति । देव सर्वे भविष्यति ।

with a very-small-force that is possible? The vulture says: Sire, all will be.

* The name of a dangerous disease supposed to be caused by a derangement in the three humors collectively.

यतो विजिगीषोर्ददीर्घसूचता विजयसिद्धेर्-

Because of one wishing to conquer want of-dilatoriness of victory-accomplishment

वश्यंभावि लक्षणं तत्सहस्रैव दुर्गावरोधः क्रियतां ॥

an indispensable mark, therefore with quickness verily fortress-siege let be made!

प्रहितप्रणिधिना वकेनागत्य हिरण्यगर्भस्य तत्कथितं । देव

By the despatched-spy, the crane, having arrived to Hiranyagarbha this told: Sire,

स्वल्पबलं एवायं राजा चित्रवर्णो गृध्रस्य मंचो-

with very-small-forces even this king Chitravarna through the vulture's counsel-

पस्तंभेन दुर्गावरोधं करिष्यति । राजाह । सर्वज्ञ किमधुना

encouragement fortress-siege will make. The king says: Sarvajña, what now

विधेयं । चक्रो ब्रूते । स्वबले सारासारविचारः

to be done? The Chakravaka says: In our-force of the strong-and weak-discrimination

क्रियतां । तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथार्हं

be made! That having learned in gold-dresses-&c. consisting according to-merit

प्रसादप्रदानं क्रियतां । यतः ।

bounty-distribution be made! For,

यः काकिनीमृथपथप्रपत्तां समुद्धरेन्द्रिष्टसहस्रतुल्यां ।

Who a Kākini even on a byway-fallen picks up, (as if) of Nishkas-thousands-worth,

कालेषु कोटिष्वपि मुक्तहस्तस्तं राजसिंहं न जहाति लक्ष्मीः ॥१२३॥

at times for Kotis even open-handed, that king-lion not forsakes Fortune. (123)

अन्यच्च । क्रतौ विवाहे असने रिपुक्षये

Another and, At a sacrifice, at a wedding, in distress, in enemy's-destruction,

यशस्करे कर्मणि मिचसंयहे ।

in a glory-causing work, in friends'-reception,

प्रियासु नारीषु नरेषु बांधवे-

on beloved women, on men related,

ष्वतिष्ययो नास्ति नराधिपाष्टस ॥१२४॥

excessive-expenditure not is O king on (these) eight. (124)

यतः । मूर्खः स्वल्पव्ययचासात्सर्वनाशं करोति हि ।

For, A fool through very-small-expense's-dread of the whole-ruin makes namely;

कः सुधीः संत्यजेदां श्रुत्कस्यैवातिसाध्वसात् ॥ १२५ ॥

What wise man would abandon his box of the toll merely through excessive-dread? (125)

राजाह । कथमिह समये उत्तिष्ठयो युज्यते । उत्तं च ।

The king says: How here on the occasion excessive-expense is proper? Said also:

आपदर्थे धनं रक्षेद्विति । मंची ब्रूते । श्रीमतः

'For misfortune's-sake riches he should preserve' thus. The minister says: of Y. M.

कथमापदः । राजाह । कटाचिच्छलते लक्ष्मीः । मंची ब्रूते ।

how misfortunes? The king says: Sometimes wavers Fortune. The minister says:

संचितार्थो विनश्यति तद्वेव कार्पण्यं विमुच्य दानमानाभ्यां

Hoarded-wealth perishes, therefore, Sire, parsimony giving up with gifts-and honours

सुभटाः पुरस्कियन्तां । तथा चोरुं ।

thy-brave soldiers let be distinguished! Thus and said:

परस्परज्ञाः संहष्टास्त्यकुं प्राणान्सुनिश्चिताः ।

Each-other-knowing, contented, to sacrifice life firmly-determined,

कुलीनाः पूजिताः सम्यग्विजयंते विष्वलं ॥ १२६ ॥

noble, honoured properly, do they conquer the enemy's-forces. (126)

अपरं च । सुभटाः शीलसंपन्नाः संहताः कृतनिश्चयाः ।

Another and, Brave-soldiers, with good character-endued, united, determined,

अपि पञ्चशतं शूरा निभ्रंति रिपुवाहिनी ॥ १२७ ॥

even five-hundred heroes defeat an enemy's-army. (127)

किंच । शिष्टैरप्यविशेषज्ञ उपश्च कृतनाशकः ।

Moreover, By the good even one no-difference-knowing, harsh and, ungrateful,

त्यज्यते किं पुनर्नान्यैर्यश्चाप्यात्मंभरिन्द्रः ॥ १२८ ॥

is abandoned, how much more not by others, who and also selfish man. (128)

यतः । सत्यं शौर्ये दया त्यागो नृपस्यैते महागुणाः ।

For, Veracity, heroism, tenderness,— of a king these the great-virtues;

एभिमुक्तो महीपालः प्राप्नोति खलु वाच्यतां ॥ १२९ ॥

of these deprived an earth-protector incurs surely censure. (129)

ईहशि प्रस्तावे उमात्यास्तावदेव पुरस्तर्तव्याः । तथा चोरुं ।

On such an occasion the ministers first verily to be distinguished. Thus and said:

यो येन प्रतिबद्धः स्यास्तह तेनोदयी व्ययी ।

Who with whom bound up may be, with him rising declining,

स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥ १३० ॥

he trusted (is) to be employed in (affairs of) life as well in (affairs of) property as. (130)

यतः । धूर्तः स्त्री वा शिशुर्यस्य मंचिणः स्युर्महीपतेः ।

For, A knave, a woman or, a child of what ministers may be of king,

अनीतिपवनस्थिमः कार्याव्यौ स निमज्जति ॥ १३१ ॥

by impolicy's-storm-hurled on the business-ocean he sinks. (131)

शृणु देव । हर्षक्रीधी समौ यस्य शास्त्रार्थे प्रत्ययस्तथा ।

Listen, Sire, Joy-and anger even of whom, of the scripture-sense understanding likewise,

नित्यं भृत्यानुपेक्षा च तस्य स्याङ्गनदा धरा ॥ १३२ ॥

constantly for attendants-care and, of him will be treasure-bestowing the earth. (132)

येषां राजा सह स्यातामुच्चयापचयौ ध्रुवं ।

Of whom with the king together will be rise-and fall firmly,

अमात्या इति तान्वाजा नावमन्येकदाचन ॥ १३३ ॥

ministers, thus— them a king not should neglect ever. (133)

यतः । महीभुजो मदांधस्य संकीर्णस्येव दंतिनः ।

For, Of a king with infatuation-blinded of an intoxicated as elephant

खलतो हि करालंबः सहस्रचिवचेष्टितं ॥ १३४ ॥

of the stumbling surely hand-support (is) a friendly-minister's-exertion. (134)

अथागत्य प्रणम्य मेघवर्णो बूते । देव हृष्टप्रसादं कुरु । इदानी

Now approaching bowing Meghavarna says: Sire, look-favour bestow! Now

विपक्षी दुर्गद्वारि वर्तते तद्वेवपादादेशाद्विहिनिःसृत्य

the enemy at the fortress-gate stands, therefore on Y. M.'s-feet's-command out going

स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चक्रो

my-valour I show. By that of Y. M.'s-feet debt acquaintance I attain. The Chakravaka

बूते । मैवं यदि वहिनिःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव

says: Not thus! If out going to be fought, then to a fortress-resorting verily

निष्प्रयोजनं । अपरं च ।

(is) useless. Another and,

विषमी हि यथा नक्षः सलिलान्विर्गतो इवशः ।

Ferocious namely as an alligator from the water departed powerless,

बनादिनिर्गतः शूरः सिंहो इपि स्याच्छृगालवत् ॥ १३४ ॥

from the wood away strayed the brave lion even would be jackal-like. (135)

देव स्वयं गत्वा हृश्यतां युद्धं । यतः ।

Sire, himself going let be seen the battle. For,

पुरस्कृत्य बलं राजा योधयेत्वलोकयन् ।

Having placed in front the army a king should make (it) fight looking on,

स्वामिनाधिहितः शापि किं न सिंहायते ध्रुवं ॥ १३५ ॥

By the master superintended a dog even (what?) not does he act like a lion surely? (136)

अथ ते सर्वे दुर्गद्वारं गत्वा महाहवं कृतवंतः । अपरेषु-

Now they all to the fortress-gate having gone a great-battle made. The next-day

चित्रवर्णो राजा गृह्मुवाच । तात स्वप्रतिझातमधुना निर्वाहय ।

Chitravarna the king the vulture accosted: Father, thy-promise now carry out!

गृह्मो ब्रूते । देव शृणु तावत् ।

The vulture says: Sire, listen first,

अकालसहमत्यत्पं मूर्खव्यसनिनायकं ।

Not-long-holding out, very-small, by a fool-or knave-commanded,

अगुमं भीरुयोधं च दुर्गव्यसनमुच्यते ॥ १३७ ॥

unprotected, with timid-warriors and,— a fortress'-blemish is called. (137)

तत्पावदृच नास्ति । उपजापचिरारोधो इवसंदस्तीवपीरुषं ।

This then here not is. Rousing to rebellion, long-siege, assault, daring-bravery,

दुर्गस्य लंघनोपायाश्वारारः कथिता इमे ॥ १३८ ॥

of a fortress conquering-ways four declared these. (138)

अथ यथाशक्ति क्रियते यत्नः । कर्त्त्वे कथयति । एवमेव ।

Here according-to-strength is made effort. Into the ear he says: Thus verily.

ततो इन्दित एव भास्त्वे चतुर्षुपि दुर्गद्वारेषु वृत्ते

Then, not-risen even (having) the sun, at the four also fortress-doors going on

युद्धे दुर्गाध्यंतरगृहेष्वेकदा काकैर्मिर्निष्ठिपः । ततो

the battle into the fortress'-interior-houses at once by the crows fire thrown. Then

गृहीतं गृहीतं दुर्गमिति कोलाहलं श्रुत्वा सर्वतः प्रदीप्तामिम्-
 'taken, taken the fortress' thus a cry having heard from all sides, the blasing-fire

बलोक्य राजहंससैनिका दुर्गवासिनश्च सत्वरं हृदं प्रविष्टाः ।
 seeing the flamingo-soldiers, the fortress-inhabitants and with-haste the lake entered.

यतः । सुमंचितं सुविक्रांतं सुयुज्ञं सुपलायितं ।

For, Good-advice, good-valour, good-fighting, good-retreating

कार्यकाले यथाशक्ति कुर्यात् तु विचारयेत् ॥१३७॥

at action-time according to-strength he should make, not however hesitate. (139)

राजहंसः स्वभावान्मंदगतिः सारसवितीयश्च चित्तवर्णस्य

The flamingo through his-nature slow-going by the Sārasa-accompanied and, by Chit.'s

सेनापतिना कुकुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह ।

general the cock, having approached, surrounded. Hiranyagarbha to Sārasa says:

सारस सेनापते ममानुरोधादात्मानं कथं आपादयिष्यसि । त्वमधुना
 Sārasa, general, for me through affection thyself why wilt thou kill? Thou now

गंतुं शक्तः । तत्कृत्वा जलं प्रविश । आत्मानं परिरक्ष । अस्मत्पुंच
 to go able. That doing the water enter! Thyselv preserve! My-son

चूडामणिनामानं सर्वज्ञसंमत्या राजानं करिष्यसि । सारसो ब्रूते ।
 Chūḍāmaṇi-named with Sarvajña's-concurrence king thou shalt make. Sārasa says:

देव न वक्तव्यमेवं दुःसहं वचः । यावच्छंद्राकौ

Sire, not to be spoken thus hard-to bear a word. As long as moon-and sun

दिवि तिष्ठतस्त्रावद्विजयतां देवः । अहं देव दुर्गाधिकारी ।

in the sky stand, so long be victorious Y. M.! I, Sire, (am) fortress-commander.

मन्मांसासृग्विलम्भेन द्वारवर्त्मना प्रविशतु शत्रुः ।

On the with my-flesh-and blood-stained gate-way may enter the enemy!

अपरं च । दाता क्षमी गुणपाही स्वामी दुःखेन लभ्यते ।

Another and, A liberal, patient, virtue-appreciating master with difficulty is found;

राजाह । सत्यमेवैतत् । किंतु ।

The king says: True certainly this; however,

शुचिर्दक्षी ऽनुरक्षश्च जाने भृत्योऽपि दुर्लभः ॥१४०॥

An honest, expert, attached and, I know, attendant also hard-to be found. (140)

सारसो ब्रूते । शृणु देव । यदि समरमपास्य नास्ति मृत्यो-

Sārasa says: Listen, Sire, If battle avoiding not is of death

भयमिति युक्तमितो ऽन्यतः प्रयातुं ।

fear, thus proper hence somewhere else to go;

अथ मरणमवश्यमेव जंतीः

Now death necessary indeed of a creature,

किमिति मुधा मलिनं यशः क्रियेत ॥१४१॥

why thus in vain soiled fame should be made? (141)

अन्यतः । भवे ऽस्मिन्पवनोद्भान्तवीचिविधमभंगुरे ।

Another and, In world this like by wind-thrown up-waves'-undulation-perishable,

जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥१४२॥

is produced by good works'-connection for another's-sake life-expenditure. (142)

स्वाम्यमात्यस्त्र राष्ट्रं च दुर्गं कोपी बलं सहत् ।

A sovereign, a minister and, territory and, a fortress, a treasure, an army, an ally

राज्यांगानि प्रकृतयः पौराणां श्रेणयो ऽपि च ॥१४३॥

(are) a kingdom's-members, the elements; of the citizens the orders also and. (143)

देव तं च स्वामी सर्वथा रक्षणीयः । यतः ।

Sire, thou and as sovereign wholly to be preserved. For,

प्रकृतिः स्वामिनं त्यक्ता समृष्टापि न जीवति ।

A state the sovereign having lost prosperous even not does live.

अपि धन्वंतरिवैद्यः किं करोति गतायुषि ॥१४४॥

Even Dhanvantari the physician what does he for one with departed-life? (144)

अपरं च । नरेशे जीवलोको ऽयं निमीलति निमीलति ।

Another and, The man-ruler mankind this closing the eyes closes the eyes;

उदेत्युदीयमाने च रवाविव सरोरुहं ॥१४५॥

it rises on (his)-rising and, with the sun as the lotus. (145)

अथ कुकुटेनागत्य राजहंसस्य शरीरे स्तरतरनसा-

Now by the cock, having approached, on the flamingo's body with very sharp-spurs-

घातः कृतः । सत्वरमुपसृत्य सारसेन स्वदेहांतरितो राजा

onslaught made. With-haste coming up, by Sārasa with his own-body-covered the king

जले क्षिप्रः । अथ कुक्कूटैर्नेत्रप्रहारजर्जरीकृतेन सारसेन
 into the water thrown. Then by the cocks with spur-blows-torn asunder by the Sārasa
कुक्कूटसेना बहुशो हताः । पश्चात्सारसो ऽपि चंचुप्रहारेण
 the cock-armies in great number slain. Afterwards the Sārasa also, by a beak-blown
विभिद्य व्यापादितः । अथ चित्रवर्णे दुर्गे प्रविश्य
 having split (him), was killed. Then Chitravarpa the fortress having entered,
दुर्गावस्थितं द्रव्यं याहयिता वंदिभिर्जयश्चैरा-
 the in the fortress-being property having caused to be seized, by bards with victory-shouts
नंदितः स्वरूप्यावारं जगाम । अथ राजपुत्रैरुक्तं । तस्मिन्बाजबले
 saluted to his-camp marched. Now by the king's-sons said : In that king's-army
स पुरुषवान्सारस एव येन स्वदेहत्यागेन स्वामी
 that one virtuous, the Sārasa verily, by whom with his own-body's-sacrifice the master
रक्षितः । उक्तं चैतत् ।
 saved. Said and this :

जनयन्ति सुतान्गावः सर्वा एव गवाकृतीन् ।

There bring forth young ones cows all indeed ox-like,

विष्णुशर्मोवाच । स तावद्विद्याधरीपरिजनः स्वर्गसुखम्-

Vishṇuśarman said : He then having Vidyādhari-as attendants heaven's-happiness
नुभवतु महासत्त्वः ।
 may enjoy of great-excellence.

तथा चोक्तं । आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।

Thus and said : In battles and what heroes for the master's-sake sacrifice-life,

भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥ १४७ ॥

to the master-devoted benefits-remembering and, those men to heaven-going. (147).

यच तच हतः शूरः शशुभिः परिवेष्टितः ।

Wherever (is) slain a hero by enemies surrounded,

आक्षयाल्लभते लोकान्यदि क्लैव्यं न गच्छति ॥ १४८ ॥

imperishable he obtains worlds, if to unmanliness not he goes. (148)

अपरम्प्रेवमृत्तु ।

Further also thus it be !

वियहः करितुरंगपत्तिभिन्नों कदापि भवतां महीभुजां ।

War by elephants-horses-foot soldiers not ever (be) of you kings!

नीतिमंचपवनैः समाहताः संशयंतु गिरिगङ्गरं विषः ॥ १४९ ॥

By policy-counsel's-winds struck may resort to a mountain-precipice enemies! (149)

॥ इति हितोपदेशे वियहो नाम तृतीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa War by name the third-story-collection finished.

॥ आथ संधिः ॥
NOW CONCILIATION.

पुनः कथारंभकाले राजपुचैरुक्तं । आर्य विप्रहः श्रुतो
Again at story-commencement-time by the king's-sons said: Reverend Sir, War heard

इस्माभिः । संधिरधुनाभिधीयतां । विष्णुशर्मणोरुक्तं । श्रूयतां ।
by us. Conciliation now let be told! By Vishnuśarman said: Be it heard!

संधिमपि कथयामि यस्यायमाद्यः स्त्रीकः ।

Conciliation also I tell, of which this the first verse:

वृत्ते महति संयामे राज्ञोर्निहतसेनयोः ।

Being ended the great battle, of the two kings with destroyed-armies

स्वेयाभ्यां गृध्रचक्राभ्यां वाचा संधिः कृतः क्षणात् ॥ १ ॥

by the two umpires the vulture-and Chakra through eloquence peace made in a moment. (1)

राजपुत्रा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । ततस्तेन

The king's-sons said: How that? Vishnuśarman relates: Then by that

राजहंसेनोरुक्तं । केनास्मद्दुर्गे निक्षिप्तो इमिः किं पारक्षेण किंचाकु-
flamingo said: By whom into our-fortress thrown fire, whether by an alien or

स्मद्दुर्गवासिना केनापि विपक्षप्रयुक्तेन । चक्रो बृते ।

by our-fortress-inhabitant some one by the enemy-employed? The Chakravāka says:

देव भवतो निष्कारणबंधुरसौ मेघवर्णः सपरिवारो न हश्यते

Sire, of you the without-motive-friend that Meghavarna with-attendants not is seen,

तन्मन्ये तस्यैव विचेष्टितमिदं । राजा क्षणं विचिन्त्याह ।

therefore, I think, of him only the doing this. The king a moment having reflected says:

अस्ति तावदेव । मम दुर्दैवमेतत् । तथा चोक्तं ।

It is so verily. Of me the evil-fate this. Thus and said:

आपराधः स दैवस्य न पुनर्मिचिणामयं ।

The fault that of fate, not however of ministers this;

कार्ये सुचरितं कापि दैवयोगाद्विनश्यति ॥२॥

a business well-designed somehow through fate's-juncture miscarries. (2)

मंची ब्रूते । उक्तमेवैतत् ।

The minister says: Said indeed this,

विषमां हि दशां प्राप्य दैवं गर्हयते नरः ।

Into an unhappy namely condition having come fate blames a man,

आत्मनः कर्मदोषांश्च नैव जानात्यपंडितः ॥३॥

of himself the action-faults and not indeed knows the unwise. (3)

अपरं च । सहदां हितकामानां यो वाक्यं नाभिनन्दति ।

Another and, Of friends well-wishing who the word not regards,

स कूर्म इव दुर्बुद्धिः काषायाद्दो विनश्यति ॥४॥

he the tortoise as foolish, from a stick fallen perishes. (4)

अन्यच्च । रक्षितव्यं सदा वाक्यं वाक्याद्वयति नाशनं ।

Another and, To be kept always speech, from speech arises ruin,

हंसाभ्यां नीयमानस्य कूर्मस्य पतनं आर्ता ॥५॥

by two geese being carried of a tortoise the fall. (5)

राजाः । कथमेतत् । मंची कथयति । अस्ति मगधेशे

The king says: How that? The minister relates: There is in the Magadha-country

फुलोपलाभिधानं सरः । तत्र चिरं सकटविकटनामानौ हंसौ

Phullotpala-named a pond. There long Sañkata-and Vikata-named two geese

निवसतः । तयोर्मिचं कंबुयीवनामा कूर्मश्च प्रतिवसति । अथे-
dwell. Of them a friend Kambugrīva-named a tortoise also near-dwells. Now

कदा धीवैरागत्य तचोक्तं यद्ब्राह्माभिर्योगित्वा

one day by fishermen having approached there said, that here by us, to-day having stayed,

प्रातर्मित्सकूर्मादयो व्यापादयितव्याः । तटाकर्ण्य कूर्मो

in the morning fishes-tortoises-&c. to be killed. That having heard the tortoise

हंसावाह । सहदौ श्रुतोऽस्य धीवरलापः । अधुना किं

the two geese accosts: Friends, heard this fishermen's conversation. Now what

मया कर्तव्यं । हंसावाहतुः । ज्ञायतां पुनस्तावत्प्रातर्य-

by me to be done? The geese say: Let it be known however first; in the morning

दुचितं तत्कर्तव्यं । कूर्मो ब्रूते । मैव यतो हृष्टप्रतिकरी

what proper that to be done. The tortoise says: Not so, for of evident-misfortune

इहमध्य । तथा चोक्तं ।

I here. Thus and said:

आनागतविधाता च प्रत्युत्पन्नमतिस्तुष्टा ।

'For the future-preparing' and, 'At an emergency-thoughtful' likewise.

द्वावेती सुखमेधेते यज्ञविष्णो विनश्यति ॥६॥

Both these happily prosper, 'What-will be' perishes. (6)

तावाहतुः । कथमेतत् । कूर्मैः कथयति । पुरास्मिन्देव सरस्येवंविधेषु

They both say: How that? The tortoise relates: Formerly in this very pond, such

धीवरेषूपस्थितेषु मत्स्यचयेणालोचितं । तचानागतविधाता

fishermen having approached by a fish-triad deliberated. There Anāgatavidhātri

नामैको मत्स्यः । तेनालोचितं । अहं तावज्ञालाशयांतरं गच्छामीत्यु-

by name one fish. By him reflected: 'I then to another-water-reservoir go' thus

का हृदांतरं गतः । अपरेण प्रत्युत्पन्नमतिनामा मत्स्येना-

having said to another-lake gone. By another Pratyutpannamati-named fish

भिहितं । भविष्यदर्थे प्रमाणाभावाकुच मया गंतव्यं । तद्-

said: For a future-matter from authority-want where, by me to be gone? Therefore

त्पन्ने यथाकार्यं तदनुषेयं । तथा चोक्तं ।

when it arises according to-right that to be executed. Thus and said:

उत्पन्नामाषटं यस्तु समाधते स बुद्धिमान् ।

An arisen calamity who indeed repairs, he (is) wise;

बणिजो भार्यया जारः प्रत्यक्षे निहृतो यथा ॥७॥

by the merchant's wife the lover before the eyes disowned as. (7)

यज्ञविष्णः पृच्छति । कथमेतत् । प्रत्युत्पन्नमतिः कथयति । पुरा

Yadbhavishya asks: How that? Pratyutpannamati relates: Formerly

विक्रमपुरे समुद्रदत्तो नाम बणिगत्ति । तस्य रत्नप्रभा

in Vikramapura Samudradatta by name a merchant was. Of him Ratnaprabha

नाम गृहिणी स्वसेवकेन सह सदा रमते । अथैकदा सा
 by name the wife her-servant with always sports. Now once that

रत्नप्रभा तस्य सेवकस्य मुखे चुंबनं ददती समुद्रदत्तेनाः-
 Ratnaprabhā on that servant's mouth a kiss giving by Samudradatta (was)

वलोकिता । ततः सा बंधकी सत्वरं भर्तुः समीपं
 perceived. Then that wanton woman with-haste of the husband near

गत्वाह । नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं
 having gone says: Master, of this servant great impropriety; for he

चौरिकां कृत्वा कर्पूरं खादतीति मयास्य मुखमाघ्राय ज्ञातं ।
 theft making camphor eats, thus by me, of him the mouth having smelled, learnt.

तथा चोक्तं । आहारो द्विगुणः स्त्रीणामित्यादि । तथ्युत्ता
 Thus and said: The food (is) twofold of women &c. This having heard

सेवकेन प्रकुप्योक्तं । नाथ यस्य स्वामिनो गृह एताहशी
 by the servant becoming angry said: Sir, in which master's house such a

भार्या तच सेवकेन कथं स्थातव्यं यच प्रतिक्षणं गृहिणी
 wife, there by a servant how to be remained, where every minute the mistress

सेवकस्य मुखं जिग्रति । ततोऽसावुत्थाय चलितः साधुना
 the servant's mouth smells? Then he rising departing by the merchant,

यत्प्राप्य बोध्य धृतः । आतोऽहं ब्रवीमि । उत्पन्नामापदमित्यादि ।
 with difficulty having persuaded (him), kept. Therefore I say: An arisen calamity &c.

ततो यज्ञविषेणोक्तं । यद्भावि न तज्ञावि भावि चेच्च तदन्यथा ।
 Then by Yadbh. said: What not-to be, not that to be; to be if, not that otherwise,

इति चिंताविषम्बोऽयम् गदः किं न पीयते ॥ ८ ॥
 thus reflection-poison-destroying this medicine why not is drunk? (8)

ततः प्रातर्जालेन बद्धः प्रत्युपन्नमतिर्मृतवदात्मानं संदर्श्य
 Then in the morning with the net caught Pratyutpannamati dead-like himself showing

स्थितः । ततो जालादपसारितो यथाशङ्कुत्सुन्यं गभीरं
 stood. Afterwards from the net away-thrown according to-strength up-leaping deep

वैरं प्रविष्टः । यज्ञविषम् धीवैः प्राप्तो व्यापादितः ।
 water entered. Yadbhavishya and by the fishermen caught (was) killed.

आतोऽहं ब्रवीमि । अनागतविधातेत्यादि । तद्यथाहमन्यहृदं

Therefore I say : For the future-preparing &c. Then how I another-lake.

प्राप्नोमि तथा क्रियतां । हंसावाहतुः । जलाशयांतरे प्राप्ते

reach, thus be acted ! The geese say : Another-water-reservoir being reached

तव कुशलं स्थले गच्छतस्ते को विधिः । कूर्म आह ।

of thee welfare, on the dry land going of that what means ? The tortoise says :

यथाहं भवद्यां सहाकाशवर्त्मना यामि तथा विधीयतां । हंसी

How I with you together on the air-way go, thus be it arranged ! The geese

ब्रूतः । कथमुपायः संभवति । कच्छपो वदति । युवाभ्यां चंचुधृतं

say : How an expedient is possible ? The tortoise says : By you in the beaks-carried

काष्ठसंडमेकं मया मुखेनावलंब्य गंतव्यं । युवयोः पक्ष-

wood-piece one by me, with the mouth holding, to be gone. Of you through the

बलेन मयापि सुखेन गंतव्यं । हंसी ब्रूतः । संभवत्येष

wing-strength by me also safely to be gone. The geese say : It is possible this

उपायः । किंतु

expedient. However,

उपायं चिंतयन्माझो स्फुपायमपि चिंतयेत् ।

An expedient considering the wise namely calamity also should consider ;

पश्यतो वक्मूर्खस्य नकुलैर्भक्षिताः प्रजाः ॥९॥

of an onlooking crane-fool by ichneumons eaten the young ones. (9)

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापथे

The tortoise asks : How that ? They relate : There is on the north-road

गृध्रकूटनामि पर्वते महान्पिप्पलवृक्षः । तचानेकवका निवसन्ति ।

on a Grīdrakūṭa-named mountain a large Pippala-tree. There several cranes live.

तस्य वृक्षस्याधस्ताद्विवे सर्पो बालापत्यानि खादति । अथ

Of that tree at the foot in a hole a serpent the young-offspring devours. Now

शोकार्तानां वकानां विलापं श्रुता केनचिद्विकेनाभिहितं ।

of the sorrow-pained cranes the lamentation having heard by some crane said :

एवं कुरुत । यूयं मत्स्यानुपादाय नकुलविवरादारभ्य

Thus do ! You fishes having taken, from an ichneumon's-hole beginning

सर्पविवरं यावत्पंक्तिक्रमेण विकिरत । ततस्तुदाहारलुब्धैर्न्-

the serpent's-hole up to in a line-series scatter (them)! Then for that-food-desirous

कुलैरागत्य सपो द्रष्टव्यः स्वभावद्वेषाद्या-

by the ichneumons having approached the serpent to be seen, from their-nature's-enmity

पादयितव्यः ॥ तथानुष्ठिते तद्वृत्तं । ततस्तुच वृक्षे

to be killed. Thus (being) accomplished that happened. Then there on the tree

नकुलैर्वैकशावकरावः श्रुतः । पश्चात्सैर्वृ-

by the ichneumons of the cranes'-young ones-the cry heard. Afterwards by them,

क्षमारुख्य वकशावकाः खादिताः । अत आवां ब्रूवः । उपायं

the tree having ascended the cranes'-young ones eaten. Therefore we say : An expedient

चिंतयच्चियादि । आवाभ्यां नीयमानं त्वाम् बलोक्य लोकैः किंचित्

considering &c. By us being carried thee having seen by the people something

स्तुत्यमेव । तदाकरण्य यदि त्वमुत्तरं दास्यसि तदा त्वन्मरणं ।

to be said surely. That hearing if thou an answer wilt give, then of thee death.

तत्सर्वथाचैव स्थीयतां । कूर्मो वदति । किमहमप्राज्ञः ।

Therefore wholly here verily be stood ! The tortoise says : (What? am) I a fool?

नाहमुत्तरं दास्यामि । किमपि न वक्तव्यं । तथा-

Not I an answer shall give. Anything whatever not to be said. Thus (being)

नुष्ठिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्वावंति वदन्ति

accomplished in such a state the tortoise seeing all cow-keepers after run say

च । कश्चिद्ददति ॥ यद्युम्यं कूर्मः पताति तदाचैव पक्षा-

and ; One says : If this tortoise falls; then here verily having cooked

सादितव्यः । कश्चिद्ददति । अचैव दग्धा खादितव्यो ऽयं ।

to be eaten. Another says : Here verily having roasted to be eaten that one.

कश्चिद्ददति । गृहं नीत्वा भक्षणीय इति । तद्वचनं श्रुता-

Somebody says : 'Home having carried to be eaten' thus. Their-word having heard

स कूर्मः कोपाविष्टो विस्मृतपूर्वसंस्कारः प्राह । युष्मा-

that tortoise with anger-filled having forgotten-the former-agreement says : 'By you

भिर्भूम्य भक्षितव्यमिति वदन्ते पतितस्तैर्यापादितव्य । अतो ऽहं

ashes to be eaten' thus saying still fallen by them killed and. Therefore I

ब्रवीमि । सुहृदां हितकामानामित्यादि । अथ प्रणिधिर्वक्स्त्राग्नयो-
 say: Of friends well-wishing &c. Now the spy, the crane, there having approached
वाच । देव प्रागेव मया निगदितं । दुर्गशोधनं हि प्रतिक्षणं
 said: Sire, before indeed by me said: 'Fortress-clearance surely at-the instant
कर्तव्यमिति । तज्ज युष्माभिनैः कृतं तदनवधानस्य फलम्-
 to be made' thus. That and by you not done, therefore of disregard the fruit
नभूतं । दुर्गदाहो मेघवर्णेन गृग्रप्रयुक्तेन
 (is) experienced. The fortress-burning by Meghavarpa, the by the vulture-employed
वायसेन कृतः । राजा निःश्वस्याह ।
 crow, made. The king sighing says:

प्रणयादुपकाराद्वा यो विश्वसिति शचुषु ।

Through affection service or who confides in enemies,

स सप्त इव वृक्षापात्पतितः प्रतिबुध्यते ॥ १० ॥

he asleep as it were from a tree's-top fallen is awakened. (10)

प्रणिधिरुवाच । इतो दुर्गदाहं विधाय यदगतो मेघवर्णस्

The spy said: Hence, fortress-burning having effected, when arrived Meghavarpa,

तदा चित्रवर्णेन प्रसादितेनोक्तं । अयं मेघवर्णो ऽच कर्पूरद्वीप-
 then by Chitravarna gratified said: This Meghavarpa here in Karpuradvipa's-

राज्ये ऽभिषिच्यतां । तथा चोक्तं ।

sovereignty let be anointed! Thus and said:

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत् ।

Of one (who has) done-his duty of a servant the deed not surely he should allow to perish;

फलेन मनसा वाचा हृष्ट्या चैनं प्रहर्षयेत् ॥ ११ ॥

with reward, mind, word, look and him he should gladden. (11)

चक्रवाको बृते । ततस्ततः । प्रणिधिरुवाच । ततः प्रधानमंचिला

The Chakravaka says: Then, then. The spy said: Then by the prime-minister

गृग्रेणाभिहितं । देव नेदमुचितं प्रसादांतरं किम् पि क्रियतां ।

the vulture said: Sire, not (is) this proper; another-favour whatever be bestowed!

यतः । अविचारयतो युक्तिकथनं तुष्टलंडनं ।

For, To a not-reflecting arguments-telling (is) husk-grinding,

नीचेषूपकृतं राजन्बालुकास्त्रिवं मुद्रितं ॥१२॥

on the low benefit bestowed O king (is) on sands as it were impressed. (12)

महतामास्पदे नीचः कदापि न कर्तव्यः । तथा चोक्तं ।

Of the great in the station a low man ever not to be placed. Thus and said:

नीचः स्थापयन्दं प्राप्य स्वामिनं हंतुभृच्छति ।

A low one an honourable-place having attained the master to slay wishes;

मूषिको व्याघ्रतां प्राप्य मुनिं हंतुं गतो यथा ॥१३॥

A mouse a tiger's state having attained the saint to slay gone as. (13)

चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्ति गौतमस्य

Chitravarpa asks: How that? The minister relates: There is in Gautama's

महर्षेस्तपोवने महातपा नाम मुनिः । तत्र तेन मुनिना

the great-Rishi's penance-wood Mahātapas by name a saint. There by that saint

काकेन नीयमानो मूषिकशावको हृष्टः । ततः स्वभावद्यात्मना

by a crow being carried a mouse's-young one seen. Then by nature-tender-minded

तेन मुनिना नीवारकणैः संवर्धितः । ततो विडालस्तं मूषिकं

by that saint with rice-grains (it was) brought up. Afterwards a cat that mouse

स्नादितुमुपधावति । तम् वलोक्य मूषिकस्तस्य मुनेः क्रीडे प्रविवेश ।

to eat runs near. That having seen the mouse that saint's bosom entered.

ततो मुनिनोक्तं । मूषिक तं मार्जारो भव । ततः स विडालः

Then by the saint said: Mouse, thou a cat be! Then that cat

कुकुरं हृष्टा पलायते । ततो मुनिनोक्तं । कुकुराद्विभेषि

a dog seeing runs away. Then by the saint said: From the dog thou fearest,

त्वमेव कुकुरो भव । स च कुकुरो व्याघ्राद्विभेति । ततस्तेन

thou thyself a dog be! That and dog of the tiger is afraid. Therefore by that

मुनिना कुकुरो व्याघ्रः कृतः । अथ तं व्याघ्रं मुनिमूषिको

saint the dog a tiger made. Now upon that tiger the saint 'a mouse

इयमिति पश्यति । अथ तं मुनिं हृष्टा व्याघ्रं च सर्वे वदन्ति ।

this thus looks. Then that saint seeing the tiger and, all say:

अनेन मुनिना मूषिको व्याघ्रतां नीतः । एतच्छुत्वा स

By this saint the mouse to a tiger's-state led. This having heard that

व्याघ्रो ऽचिंतयत् । यावदनेन मुनिना स्थातव्यं तावदिरं मे
 tiger reflected : As long as by that saint to be remained, so long this of my
स्वरूपाख्यानमङ्कीर्तिकरं न पलायिष्यते । इत्यालोच्य मूषिकस्तं
 original-form-story disgrace-causing not will go away. Thus reflecting the mouse that
मुनिं हंतुं गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको
 saint to kill went. Then by the saint that having perceived 'again a mouse
भवेत्युक्ता मूषिक एव कृतः । अतो ऽहं ब्रवीमि । नीचः
 be ! thus having said, a mouse indeed made. Therefore I say : A low one
श्वाद्यपदमित्यादि । अपरं च । सुकरमिदमिति न
 an honourable-place &c. Further and : 'Easy-to be done this' thus not
मंतव्यं । शृणु ।

to be thought. Listen,

भक्षयित्वा बहून्मत्स्यानुज्ञमाधममध्यमान् ।

Having eaten many fishes best-worst-middling,

अतिलोभाइकः पश्चान्मृतः कर्कटकप्रहात् ॥ १४ ॥

from excessive-greediness a crane afterwards died through a crab's-gripe. (14)

चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्मि मालवदेशे
 Chitravarna asks : How that ? The minister relates : There is in the Mâlava-country

पद्मगर्भनामधेयं सरः । तचैको वृद्धो वकः सामर्थ्यहीन उद्धिमिति-
 Padmagarba-named a pool. There one old crane of strength-deprived, distressed

वात्मानं दर्शयिता स्थितः । स च केनचिकुलीरेण हृष्टः पृष्ठम् ।
 as if, himself showing stood. He and by some crab seen asked and :

किमिति भवानचाहारत्यागेन तिष्ठति । वकेनोक्तं । मत्स्या मम
 Why thus you here with food-abandonment stay ? By the crane said : Fishes of me

जीवनहेतवः । ते कैवस्तैरागत्य आपादयितव्या इति वार्ता
 the life-means. 'They by fishermen, having approached, to be killed' thus a report

नगरोपांते मया श्रुता । अतो वर्तनाभावादेवा-
 in the town's-neighbourhood by me heard. Therefore 'from livelihood-want surely

स्मन्मरणमुपस्थितमिति ज्ञात्वाहारे ऽप्यनादरः कृतः । ततो
 our-death approached' thus having perceived for food also disregard made. Then

मत्स्यैरालीचितं । इह समये तावदुपकारक एवायं

by the fishes considered : Here on the occasion then as a benefactor verily this one

लक्ष्यते । तद्यमेव यथा कर्तव्यं पृष्ठ्यतां । तथा चोक्तं ।

is seen. Then he even, how to be acted, be asked ! Thus and said :

उपकर्त्तारिणा संधिर्न मिचेणापकारिणा ।

With an assisting enemy alliance, not with a friend injuring ;

उपकारापकारी हि लक्ष्यं लक्षणमेतयोः ॥ १५ ॥

assistance-and injury for to be marked as the mark of these two. (15)

मत्स्या ऊचुः । भी वक को उच रक्षणोपायः । वको ब्रूते ।

The fishes said : Ho crane, what here safety-means ? The crane says :

अस्ति रक्षणोपायो जलाशयांतराश्रयणं । तंचाहमेकैकशी

There is a safety-means to another-water-reservoir-resorting. There I one-by one

युष्माच्यामि । मत्स्या आहुः । एवमस्तु । ततो उसी वकस्तान्

you carry. The fishes say : Thus be it ! Then that crane those

मत्स्यानेकैकशी नीता सादति । अनन्तरं कुलीरस्तमुवाच । भी वक

fishes one-by one carrying eats. Thereupon the crab him accosted : O crane,

मामपि तत्र नय । ततो वको उप्यपूर्वकुलीरमांसार्थी सादरं

me also there carry ! Then the crane also for the new-crab-flesh-longing with-care

तं नीता स्थले धृतवान् । कुलीरो उपि मत्स्यकंटकाकीर्णे

him carrying on dry land kept (him). The crab also with fish-bones-covered

तत्स्थलमालोक्याचिंतयत् । हा हतो उस्मि मंदभाग्यः । भवतु ।

that-place seeing reflected : Alas, slain I am miserable-fated. Be it !

इदानीं समयोचितं व्यवहरिष्यामि । इत्यालीच्य कुलीरस्तस्य यीवां

Now to the occasion-suitably I shall behave. Thus considering the crab of him the throat

चिक्षेद । स वकः पञ्चतं गतः । अतो उहं ब्रवीमि । भक्षयिता

cut. That crane to death gone. Therefore I say : Having eaten

महान्मत्स्यानित्यादि । ततस्थितवर्णो उवदत् । शृणु तावन्मंचिन् । मयै-

many fishes &c. Then Chitravarna said : Listen first, minister ! By me

तदालीचितमस्ति । अचावस्थितेन मेघवर्णेन राजा यावंति वसूनि

this considered is. Here remaining by Meghavarna as king as many things

कर्पूरदीपस्योऽसमानि तावन्त्यस्माकमुपनेतव्यानि । तेनास्माभिर्मे-
of Karpūradvipa excellent, so many to us to be conveyed. Thereby by us

हास्तेन विंध्याचले स्थानव्यं । दूरदर्शी विहस्याह । देव ।
with great-comfort on the Vindhya-mountain to be dwelt. Dūradarsin smiling says: Sire,

अनागतवती चिंतां कृता यस्तु प्रहर्षति ।

Not-having come to pass a design having made who however rejoices,

स तिरस्कारमाप्नोति भग्नभांडो द्विजो यथा ॥१६॥

he disgrace incurs, with broken-vessels the Brāhmaṇ as. (16)

राजाह । कथमेतत् । मंची कथयति । अस्ति देवीकोटुनामि

The king says: How that? The minister relates: There is in the Devīkotṭa-named

नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविष्वावसंख्यां

town Devasārman by name a Brāhmaṇ. By him at the great-equinox-passage

शकुपूर्णशराव एकः प्राप्तः । तमादायासौ कुम्भकारस्य भांड-

with meal-filled-dish one received. That having taken he in a potter's with vessels-

पूर्णमंडपैकदेशे रौद्रेणाकुलितः स्तमः । ततः शकुरक्षार्थे

filled-shed-corner by heat oppressed fallen asleep. Then for meal-protection-sake

हस्ते दंडमेकमादायाचिंतयत् । यद्यहं शकुशरावं विक्रीय

in the hand stick one having taken he reflected: If I the meal-dish having sold

दश कपर्दकान्प्राप्त्यामि तदाचैव तैः कपर्दकैर्घटशरावादिकमु-

ten cowries shall receive, then here just with those cowries pots-dishes-&c.

पक्षीयानेकधा वृज्जस्त्वनैः पुनः पुनः पूगवस्त्रादिकमु-

having bought, with manifoldly increased those-monies again again betel nuts-clothes-&c.

पक्षीय विक्रीय लक्षसंख्यानि धनानि कृता विवाहचतुष्यं

having bought, having sold, by Lacs-numbered riches having made, four-marriages

करिष्यामि । अनन्तरं तासु सपल्नीषु रूपयौवनवती या

shall make. Afterwards among those wives with beauty-and youth endowed who,

तस्यामधिकानुरागं करिष्यामि । सपल्न्यो यदा द्वंद्वं करिष्यन्ति

on her excessive-affection I shall bestow. The rival wives if quarrel shall make,

तदा कोपाकुलोऽहं ता लगुडेन ताडयिष्यामीत्यभिधाय

then, with anger-overwhelmed I those with a stick shall beat, thus saying

लगुडः स्थिनः । तेन शकुशरावस्थूर्णितो भांडानि बूनि भमानि ।
 the stick (was) thrown. By that the meal-dish smashed, vessels many broken.

ततस्तेन शच्चेनागतेन कुंभकारेण तथाविधानि भांडान्यवलोक्य
 Then upon that noise approached by the potter, in such a state the vessels having seen,

ब्राह्मणस्तिरस्कृतो मंडपाद्विष्टुतश्च । आतोऽहं ब्रवीमि । अना-
 the Brâhman scolded from the shed ejected and. Therefore I say: Not-having

गतवत्ती चिंतामित्यादि । ततो राजा रहसि गृध्रमुवाच । तात
 come to pass a design &c. Then the king in private the vulture accosted: Father,

यथा कर्तव्यं तथोपदिश । गृध्रो ब्रूते ।

as to be acted, thus advise! The vulture says:

मदोद्धतस्य नृपतेः संकीर्णस्येव दंतिनः ।

Of a pride-inflated man-ruler, of an intoxicated as elephant

गच्छन्त्युन्मार्गयातस्य नेतारः खलु वाच्यतां ॥ १७ ॥

incur of the wrong-ways-going the leaders surely censure. (17)

शृणु देव । किमस्माभिर्लदपाद्वृग्ं भमं

Listen, Sire! (What? was) by us through the forces'-prowess the fortress broken, (or)

न किंतु तव प्रतापाधिष्ठितेनोपायेन । राजाह ।

not rather through a by thy excellence-directed expedient? The king says:

भवतामुपायेन । गृध्रो ब्रूते । यद्यस्मद्वचनं क्रियते तदा

Through your expedient. The vulture says: If our-word is done, then

स्वदेशी गम्यतां । अन्यथा वर्षाकाले प्राप्ते पुनर्विघ्ने

our own-country let be gone to! Otherwise the rainy-season having arrived, again war

सत्यस्माकं परभूमिष्ठानां स्वदेशगमनम् पि दुर्लभं

being, of us in foreign-country-staying to our own-country-marching even difficult

भविष्यति । सुखशेभार्थं संधाय गम्यतां । दुर्गं

will be. For comfort's-and glory's-sake having made peace let be gone! The fortress (is)

भमं कीर्तिश्च लब्वैव । मम संमतं तावदेतत् ।

broken, fame and gained already. Of me the opinion at least this.

यतः । यो हि धर्मं पुरस्कृत्य हिता भर्तुः प्रियाप्रिये ।

For, Who namely, duty preferring, disregarding the master's liking-and disliking,

अप्रियारेण्याह तथानि तेन राजा सहायवान् ॥१८॥

disagreeable tells truths, through him (is) a king companion-endowed. (18)

अन्यद् । सुदृढलं तथा राज्यमात्मानं कीर्तिमेव च ।

Another and, A friend-army, likewise a kingdom, himself, glory even and,

युधि संदेहदोलास्यं को हि कुर्याद्बालिशः ॥१९॥

in battle on uncertainty's-swing-standing who namely would make not-foolish? (19)

अपरं च । संधिमिच्छेत्समेनापि संदिग्धो विजयो युधि ।

Another and, Peace he should wish with an equal even, uncertain (is) victory in battle.

सुंदोपसुंदावन्योन्यं नष्टौ तुत्यबलौ न किं ॥२०॥

Sunda-and Upasunda by one-another destroyed of equal-strength (were they) not (what?),
(20)

राजोवाच । कथमेतत् । मंची कथयति । पुरा देत्यौ महोदारौ

The king said: How that? The minister relates: Formerly two giants of great might

सुंदोपसुंदनामानौ महता क्लेशेन चैलोक्यकामनया चिराच्च-

Sunda-and Upasunda-named with great pain through three-worlds'-desire since long

द्रशेष्वरम्भाराधितवंतौ । ततस्त्योर्भगवान्परितुष्टो वरं

the moon-crested (Siva) had worshipped. Then with them His Holiness pleased 'a boon

वरयतमित्युवाच । अनंतंरं तयोः समाधिस्थितया सरस्वत्या ताव-
choose! thus said. Thereupon of them in meditation-standing by Sarasvati those two

न्यद्वकुकामावन्यद्भिहितवंतौ । यद्यावयोर्भगवान्परितुष्टस्तदा स्वप्रि-
one thing-to say-desiring another said: If with us His Holiness pleased, then his-beloved

यां पार्वतीं परमेश्वरो ददातु । अथ भगवता क्रुद्देन वर-

wife Parvati the supreme-lord may give! Now by His Holiness angry through boon-

दानस्यावश्यकतया विचारमूढयोः पार्वती प्रदत्ता । ततस्त्या रूप-
giving's necessity to the thought-perplexed ones Parvati (was) given. Then of her beauty-

लावण्यलुभ्याभ्यां जगद्वातिभ्यां मनसोसुकाभ्यां पापतिमिराभ्यां
and loveliness-desirous by the two world-destroyers in mind longing by sin-darkened,

ममेत्यन्योन्यकलहाभ्यां प्रमाणपुरुषः कश्चित्पृष्ठ्यतामिति

'mine' thus with one-another-quarrelling, 'authority-man some let be asked' thus

मतौ कृतायां स एव भट्टाको वृद्धिजरूपः समागत्य

opinion being made, that very deity in an old-Brahman's-form having come near

ततोपस्थितः । अनंतरमावाभ्यामियं स्वबललब्धा
there approached. Afterwards 'By us two this one through our own-strength-obtained,

कस्येयमावयोर्भवतीति ब्राह्मणमपृच्छतां । ब्राह्मणी ब्रूते ।
of whom she of us two is?' thus the Brâhman they asked. The Brâhman says:

वर्णश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवान् पि ।

By caste-the best a Brâhman to be honoured, a Kshatriya strength possessing also,

धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥ २१ ॥

in wealth-and grain-excelling a Vaiśya, the Sûdra however for the twice-borns'-service. (21)

तत्क्षमधर्मानुगो युद्ध एव युवयोर्नियम इत्य-

Therefore the Kshatriyas'-duties-following for war only of you obligation, thus

भिहिते सति साधूक्तमनेनेति कृत्वान्योन्यतुल्यवीयौ

declared being, 'well spoken by him' thus doing, to one-another-of equal-strength

समकालमन्योन्यघातेन विनाशमुपगतौ । अतोऽहं ब्रवीमि ।

at the same-time by a mutual-blow to destruction went. Therefore I say:

संधिमिच्छेत्समेनापीत्यादि । राजाह । प्रागेव किं नोर्कं

Peace he should wish with an equal even &c. The king says: Before already why not spoken

भवद्विः । मंची ब्रूते । मद्वचनं किम्बवसानपर्येतं श्रुतं भवद्विः ।

by you? The minister says: My-word (what? was it) unto the end heard by you?

तदापि मम संमत्या नायं वियहारंभः । साधुगुणयुक्तो

Then also of me with the approval not this war-commencement. With good-qualities-endowed

अयं हिरण्यगर्भो न वियाहः । तथा चोक्तं ।

this Hiranyagarbha not to be made war upon. Thus and said:

सत्यायौ धार्मिकोऽनायौ भातृसंघातवान्वली ।

The truthful-noble, just, ignoble, of brothers'-numbers possessing, strong,

अनेकयुद्धविजयी संधेयाः सप्त कीर्तिः ॥ २२ ॥

the in many-battles-victorious, to be conciliated seven (are) declared. (22)

सत्योऽनुपालयेत्सत्यं संधितो नैति विक्रियां ।

The truthful will observe truth; allied not does he go to change;

प्राणवाधे अपि सुष्टुक्तमायौ नायात्यनायतां ॥ २३ ॥

in life-destruction even very-manifestly the noble not descends to ignobility. (23)

धार्मिकस्याभियुक्तस्य सर्वे एव हि युधते ।

For the just (being) attacked everyone even truly fights,

प्रजानुरागाद्भूमीश्च दुःखोच्छेष्टो हि धार्मिकः ॥ २४ ॥

because of the subjects'-affection justice and with difficulty-to be destroyed surely (is) the just. (24)

संधिः कार्योऽप्यनार्येण विनाशे समुपस्थिते ।

Alliance to be made also with the ignoble, destruction (having) approached;

विना तस्याश्रयेणान्यः कुर्यान् कालयापनं ॥ २५ ॥

without his assistance the other should make not time-wasting. (25)

संहतत्वाद्यथा वेणुर्निविडः कंटकर्वृतः ।

Because of the compactness as a bamboo thick by thorns surrounded

न शक्यते समुच्छेसुं भानूसंघातवांस्तथा ॥ २६ ॥

not can be split, the of brothers'-numbers possessing thus. (26)

बलिना सह योद्धव्यमिति नास्ति निर्दर्शनं ।

'The strong with to be fought' thus not is an ordinance,

प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥ २७ ॥

against-the wind not namely a cloud ever goes. (27)

जमदग्नेः सृतस्येव सर्वः सर्वत्र सर्वदा ।

Of Jamadagni's son (Paraśu-rāma) as, everyone everywhere at every time

अनेकयुद्धजयिनः प्रतापादेव भुज्यते ॥ २८ ॥

of the in many-battles-victorious through the splendour already is bowed down. (28)

अनेकयुद्धविजयी संधानं यस्य गच्छति ।

The in many-battles-victorious into the alliance of whom goes,

तत्पतापेन तस्याशु वशमायांति शत्रवः ॥ २९ ॥

through his-splendour of him quickly into the power go enemies. (29)

तत्र तावद्दहुभिर्गुणैरुपेतः संधेयोऽयं राजा ॥

There then with many virtues endowed to be conciliated this king.

चक्रवाकोऽवदत् । प्रणिधे सर्वत्रावव्रज । सर्वम् वगतं । गता

The Chakravāka said : Spy, everywhere go! All (is) understood. Having gone

पुनरागमिष्यसि । राजा चक्रवाकं पृष्ठवान् । मंचिक्षसंधेयाः

again thou wilt come back. The king the Chakravāka asked : Minister, not-to be conciliated

कृति । ताऽऽश्रोतुमिच्छामि । मंथी ब्रूते । देव कथयामि । शृणु ।

how many? Them to hear I desire. The minister says: Sire, I tell. Listen:

बालो वृद्धो दीर्घरोगी तथा ज्ञातिवहिष्कृतः ।

A child, an old man, a long-diseased, likewise one by his relations-spurnt,

भीरुको भीरुजनको लुभ्यो लुभ्यजनस्तथा ॥३०॥

the timid, one with timid-men, the covetous, one with covetous-men likewise; (30)

विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान् ।

one with disloyal-officers and likewise, one to pleasures over-attached,

अनेकचित्प्रमंथस्तु देवन्रासणनिंदकः ॥३१॥

one of many-opinions-in (his) counsels surely, of gods-and Brāhmans-the reviler; (31)

दैवोपहतकश्चैव तथा दैवपरायणः ।

one by fate-stricken and equally, likewise one to fate-only trusting,

दुर्भिक्षयसनीपेतो बलघ्यसनसंकुलः ॥३२॥

one with famine-distress-overwhelmed, one by (his) army's-disorder-embarrassed; (32)

आदेशस्थो बहुरिपुरुषः क्वालेन यथा न ।

the not-in (his) place-staying, many-enemies having, ready in time who and not,

सत्यधर्मव्यपेतस्य विंशतिः पुरुषा अमी ॥३३॥

one from truth-and duty-departing and, twenty men these; (33)

एतैः संधिं न कुर्वीति विगृह्णीयात् केवलं ।

with these alliance not should he make, he should fight (them) on the contrary only,

एते विगृह्यमाणा हि क्षिप्रं यांति रिपोर्वशं ॥३४॥

these fought against namely quickly go into the enemy's power. (34)

बालस्याल्पप्रभावत्वात् लोको योद्धुमिच्छति ।

For a child because of the small-weight not the world to fight desires,

युद्धायुद्धफलं यस्माज्ज्ञातुं शक्तो न बालिशः ॥३५॥

of fighting-and not fighting-the result because to appreciate able not a child. (35)

उत्साहशक्तिहीनत्वाद्वृद्धो दीर्घामयस्तथा ।

Because of exertion-power's-want an old man, one long-diseased likewise

स्वैरेव परिभूयेते द्वावप्येतावृसंशयं ॥३६॥

by their own (people) even are contemned both together these without-doubt. (36)

सुखोच्छेदो हि भवति सर्वज्ञातिवहिष्कृतः ।

Easily-to be destroyed surely is one by all-relations-spurnt,

त एवैनं विनिमयंति ज्ञातयस्त्वात्मसाकृताः ॥३९॥

they surely him destroy relations, forsooth, his own-made. (37)

भीरुद्युषपरित्यागात्स्वयमेव प्रणश्यति ।

The timid through battle-avoiding of himself already perishes ;

तथैव भीरुपुरुषः संयामे तैर्विमुच्यते ॥३८॥

thus equally one with timid-men, in battle by them is forsaken. (38)

लुभ्यस्यासंविभागित्वाच् युध्यते उन्धायिनः ।

For the covetous because of non-distribution not fight the followers;

लुभ्यानुजीविकैरेष दानभिन्नैर्निहन्यते ॥३९॥

by covetous-attendants he by of gift-deprived is slain. (39)

संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि ।

There is abandoned by the officers one with disloyal-officers in battle ;

सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् ॥४०॥

easy-to be defeated is one to pleasures over-attached. (40)

अनेकचित्तमंचल्लु भेदो भवति मंचिणा ।

One of many-opinions-in (his) counsels surely to be destroyed is by a minister,

अनवस्थितचित्तत्वात्कार्यतः स उपेक्ष्यते ॥४१॥

because of (his) unfixed-mindedness in action he is disregarded. (41)

सदा धर्मबलीयस्त्वाहेवब्राह्मणनिंदकः ।

Always because of religion's-superiority of gods-and Brâhmans-the reviler,

विशीर्यते स्वयं स्येष दैवोपहतकस्तथा ॥४२॥

fades away of himself surely he, the by fate-stricken likewise. (42)

संपत्तेष्व विपत्तेष्व दैवमेव हि कारणं ।

'Of success and, of failure and, fate only surely the cause,'

इति दैवपरो ध्यायनात्मानमृपि चेष्टते ॥४३॥

thus the to fate-(only) trusting thinking not himself also exerts. (43)

दुर्भिक्ष्यसनी चैव स्वयमेव विषीदति ।

One with famine-distressed and surely of himself already sinks ;

बलव्यसनयुक्तस्य योद्धुं शक्तिन् जायते ॥४४॥

of one with army's-disorder-embarrassed to fight strength not arises. (44)

अदेशस्थी हि रिपुणा स्वल्पवेनपि हन्यते ।

One not-in (his) place-staying surely by an enemy a very-small one even is slain;

याहो इत्पीयानपि जले गजेंद्रमपि कर्षति ॥४५॥

an alligator very small even in water an elephant-chief even overpowers. (45)

बहुशुस्तु संचलः इयेनमध्ये कपोतवत् ।

The many-enemies having surely frightened in the hawks'-midst pigeon-like

येनैव गच्छति पथा तेनैवाशु विपद्धते ॥४६॥

on which verily he goes way, on that verily quickly he perishes. (46)

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।

One untimely-with an army-united forsooth is slain by one in season-fighting,

कौशिकेन हतज्योतिनिशीष इव वायसः ॥४७॥

by the owl with destroyed-eyes at midnight as the crow. (47)

सत्यधर्मव्यपेतेन संदध्यात् कदाचन ।

With one from truth-and duty-departing he should ally himself not ever,

स संधितो इप्साधुताद्विचिराद्याति विक्रियां ॥४८॥

he allied even because of (his) improbity in no-long time goes to change. (48)

अपरमपि कथयामि । संधिवियहयानासनसंश्रयद्वैधीभावाः

Another also I tell : Uniting-fighting-marching-halting-junction-dividing (are)

षाहुरण्यं । कर्मणामारंभोपायः पुरुषद्व्यसंपदे-

six-qualities. Of operations a commencement-expedient, of men-and materials-good state,

शकालविभागो विनिपातप्रतीकारः कार्यसिद्धिष्ठ

of place-and time-division, a disaster's-remedy, action's-accomplishment and (is)

पञ्चांगो मंचः । सामदानभेददंडाश्वार उपायाः । उत्साह-

five-membered counsel. Negotiation-bribery-disuniting-open attack four means. Exertion-

शक्तिमेचशक्तिः प्रभुशक्तिष्ठेति शक्तिर्णयं । एतत्सर्वमा-

power, counsel-power, a sovereign's-power and, thus power-triad. This all

लोच्य नित्यं विजिगीषवो भवन्ति महांतः ।

having considered constantly going to conquer are the great.

या हि प्राणपरित्यागमूल्येनापि न लभ्यते ।

Which namely for life-sacrifice's-price even not is obtained,

सा श्रीनीतिविदां पश्य चंचलापि प्रधावति ॥४९॥

that fortune of the policy-knowers, behold, fickle though, runs near. (49)

तथा चोक्तं । विहं यदा यस्य समं विभक्तं

Thus and said, Wealth when of whom equally distributed,

गृदश्वरः संनिभृतश्च मंचः ।

a secret spy, concealed and counsel,

न चाप्रियं प्राणिषु यो ब्रवीति

not and unkind (words) unto the living who says,

स सागरांतां पृथिवीं प्रशस्ति ॥५०॥

he the ocean-bounded earth rules. (50)

किंतु यद्यपि महामंचिणा गृद्धेण संधानमुपन्यस्तं तथापि

However if also by the great-minister the vulture peace proposed thus even

तेन राजा संप्रति भूतजयर्दपाक्षं मंतव्यं । देव

by that king now through the present-victory's-pride not to be thought. Sire,

तदेवं क्रियतां । सिंहलद्वीपस्य महाबलो नाम सारसी राजा-

this thus let be done! Of Siṁhaladvīpa Mahābala by name the Sārasa, the king

स्मन्मिचं जंबुद्वीपे कोपं जनयतु । यतः ।

our-friend in Jambu-dvīpa a disturbance may raise! For,

सुगुप्तमाधाय सुसंहतेन बलेन वीरो विचरन्नरातिं ।

Great-secrecy practising with a well-composed force a hero marching an enemy

संतापयेद्येन समं सुतप्तस्तमेन संधानमुपैति तप्तः ॥५१॥

should harass, in order that equally well-harassed with the harassed an alliance enters the harassed. (51)

राजैवमस्त्विति निगद्य विचित्रनामा वकः सुगुप्तलेखं

By the king 'so be it' thus having said Vichitra-named a crane, a well-concealed-letter

दत्ता सिंहलद्वीपं प्रहितः । अथ प्रणिधिरागत्येवाच ।

having given to Siṁhaladvīpa despatched. Now the spy having approached said:

देव श्रूयतां तत्त्वप्रस्तावः । एवं तत्त्वं गृद्धेणोक्तं ।

Sire, let be listened to the there-transaction! Thus there by the vulture said:

यदेव मेघवर्णस्त्वं चिरमुपितः स द्रेति किं संधेय-

'As, Sire, Meghavarna there long sojourned, he knows, whether of one to be

गुणयुक्तो हिरण्यगर्भो न वेति । ततोऽसौ राजा

conciliated-with the qualities-endowed Hir, not or' thus. Then he by the king,

समाहृष्य पृष्ठः । वायस कीहशोऽसौ हिरण्यगर्भचक्रवाको

having called (him), asked: Crow, what like (is) that Hiranyagarbha, Chakravaka

मंची वा कीहशः । वायस उवाच । देव हिरण्यगर्भो राजा

the minister or what like? The crow said: Sire, Hiranyagarbha the king (is)

युधिष्ठिरस्मो महाशयचक्रवाकस्मो मंची न काष्ठवल्लीकृते ।

Yudhiṣṭhīra-like of noble-mind, Chakravaka-like a minister not anywhere is seen.

राजाह । यदेवं तदा कथमसौ त्वया वंचितः । विहस्य मेघवर्णः

The king says: If thus, then how he by thee deceived? Smiling Meghavarna

प्राह । देव ।

said: Sire,

विश्वासप्रतिपन्नानां वंचने का विद्युधता ।

Of the with confidence-endued in the deception what cleverness?

अंकमालू सुप्रं हि हता किं नाम गौरुप्रं ॥५२॥

The lap having ascended one asleep for having slain what namely manliness? (52)

शृणु देव । तेन मंचिणाह प्रथमदर्शन एव ज्ञातः किंतु

Listen, Sire: By that minister I at first-sight already detected; however

महाशयोऽसौ राजा तेन मत्ता विप्रलब्धः । ताता चीरुः ।

noble-minded (is) that king, therefore by me deceived. Thus and said:

आत्मोपन्येन यो वेति दुर्जनं सायवाटिनं ।

By with himself-comparison who considers the wicked as truth-speaking,

स त्वया वंच्यते धूर्तैर्दासाणास्त्रागतो यथा ॥५३॥

be thus is cheated by knaves the Brahman with regard to the goat as. (53)

राजोवाच । कथमेतत् । मेघवर्णः कथयति । अति गौप्यसस्त्रागतो

The king said: How that? Meghavarna relates: There was in Gautama's forest

प्रस्तुतयजः कश्चिद्गौप्याशयः । स च गृहार्थी

having undertaken-a sacrifice some Brahman. He and for the sacrifice's-sake

यामांतराच्छागमुपक्रीय संधे नीता गच्छन्

from another-village a goat having bought on the shoulder carrying (it) going

धूर्तचयेणावलोकितः । ततस्ते धूर्ता यद्येष च्छागः केनापुपायेन
by a knave-triad perceived. Then those knaves, 'if that goat by some stratagem

लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृक्षचयतले
is obtained, then wit-superiority is thus having reflected, at a tree-triad's-foot

क्रीशांतरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पथि स्थिताः ।
in a Krośa's-interval of that Brāhmaṇa the approach expecting, by the way stood.

तच्चैकेन धूर्तेन गच्छन्स ब्राह्मणो ऽभिहितः । भी ब्राह्मण

There by one knave going that Brāhmaṇa accosted: Ho, Brāhmaṇa,

किमिति कुक्कुरः संधेनोत्थते । विग्रेणोत्तम् । नायं श्वा

why thus a dog on the shoulder is carried? By the sage said: Not this a dog,

किंतु यज्ञच्छायः । अथानंतरस्थितेनान्येन धूर्तेन तथैवोत्तम् ।

but a sacrifice-goat. Now by the further on-standing other knave thus likewise said,

तदाकर्णे ब्राह्मणस्त्रागं भूमी निधाय मुहुर्नि-

That having heard the Brāhmaṇa the goat on the ground having laid, repeatedly

रीक्ष्य पुनः संधे कृता दोलायमानमतिश्चलितः । यतः ।

having eyed, again on the shoulder having taken, wavering-minded went. For,

मतिदौलायते सत्यं सतामपि खलोक्तिभिः ।

The mind wavers truly of the good even through the knave's-words,

ताभिर्विश्वासितश्चासौ मियते चित्रकर्णवत् ॥ ५४ ॥

by them made to confide and he dies Chitrakarṇa-like. (54)

राजाह । कथमेतत् । स कथयति । अस्ति कस्मिंश्चिनोद्देशे मदोत्कटो

The king says: How that? He relates. There is in some forest-spot Madotkata

नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जंबुकश्च । अथ

by name a lion. Of him attendants three, a crow, a tiger, a jackal and. Now

तैर्भमन्निः कश्चिदुद्धो हृष्टः पृष्ठश्च । कुतो भवानागतः ।

by them roaming about some camel seen asked and. Whence you approached

सार्थाद्धृष्टः । स चात्मवृत्तांतमकथयत् । ततस्तैनीत्या

from a caravan straying? He and his-history told. Then by them having conducted (him)

सिंहे इसौ समर्पितः । तेनाभयवाचं दक्षा चित्रकर्ण इति

to the lion he introduced. By him safety-word having given, ‘Chitrakarma’ thus

नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्पाद्-

name having made retained. Now once through the lion’s body-indisposition

रिवृष्टिकारणाद्वाहारमलभमानास्ते व्यया बभूवः । ततस्त्वैरा-

of much-rain-on account and food not-finding they perplexed became. Then by them

लोचितं । चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयतां ।

considered: Chitrakarṇa verily how the master kills, thus let it be arranged.

किमनेन कंटकभुजा । व्याघ्र उवाच । स्वामिनाभयवाचं दक्षा-

What with that thorn-eater? The tiger said: By the master, safety-word having given

न गृहीतस्त्वकथमेवं संभवति । काको ब्रूते । इह समये

(he was) received, therefore how thus is it possible? The crow says: Here on the occasion

परिक्षीणः स्वामी पापमपि करिष्यति । यतः ।

fading away the master a sin also will commit. For,

त्यजेत्सुधार्ता महिला स्वपुचं

There will abandon with hunger-pained a woman her-son,

खादेत्सुधार्ता भुजगी स्वमंडं ।

there will eat with hunger-pained a female serpent her egg;

बुभुक्षितः किं न करोति पापं

the hungry what not does he commit sin?

क्षीणा नरा निष्करुणा भवन्ति ॥ ५५ ॥

exhausted men pitiless are. (55)

अन्यज्ञः । मत्तः प्रमहस्योन्मत्तः श्रान्तः कुष्ठो बुभुक्षितः ।

Another and, The intoxicated, the careless and, the insane, the distressed, the enraged, the hungry,

लुब्धो भीस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥ ५६ ॥

the covetous, the timid, the hasty, the libertine and not law-knowing. (56)

इति संचित्य सर्वे सिंहांतिकं जग्मुः । सिंहेनोक्तं । आहारार्थं

Thus having reflected all the lion-near went. By the lion said; For food’s-sake

किंचित्प्राप्तं । तैरुक्तं । यन्नादृपि न प्राप्तं किंचित् ।

anything obtained? By them said: With pains even not obtained anything.

सिंहेनोरुक्तं । को उधुना जीवनीपायः । काकी बदति । देव स्वाधीना-
By the lion said: What new living-means? The crow says: Sire, through the on
हारपरित्यागात्मवैनाशी उयमुपस्थितः । सिंहेनोरुक्तं । अथाहारः
us-dependant-food's-a-refusal all-destruction this approached. By the lion said: Here food
कः स्वाधीनः । काकः कर्त्ते कथयति । चित्रकर्ण इति । सिंही
what 'on us-dependant'? The crow into the ear says: 'Chitrakarṇa' thus. The lion
भूमिं स्पृष्टा कण्ठौ स्पृशति । अभयवाचं दक्षा
the ground having touched the ears touches (saying): Safety-word having given
धृती उयमस्माभिः । तत्कथमेवं संभवति । तथा च ।
kept he by us. Then how thus is it possible? Thus and:

न भूप्रदानं न सुवर्खदानं न गोप्रदानं न तथाप्रदानं ।

Not land-gift, not gold-gift, not cow-gift, not thus food-gift,

यथा वदतीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानं ॥ ५७ ॥

as they proclaim here a great-gift among all gifts safety-gift. (57)

अन्यच्च । सर्वकामसमुद्भस्य अश्वमेधस्य यत्फलं ।

Another and, Of a with all-wishes-prosperous Aśvamedha what reward,

तत्फलं लभते सम्यपृक्षिते शरणागते ॥ पृष्ठा ॥

that reward one receives, duly (being) defended one for protection-approached. (58)

काको ब्रूते । नासौ स्वामिना व्यापादवित्यः किंत्स्मामिरेव ।

The crow says: Not he by the lord to be killed but by us only.

तथा कर्तव्यं यथासौ स्वदेहानमंगीकरीति । सिंहस्त्वक्त्वा

Thus to be acted that he his-body's-gift offers. The lion that having heard

तृष्णी स्थितः । ततो उसौ लब्धावकाशः कूर्ट कृत्वा सर्वान्-

silently stood. Then he (having) found-an opportunity a plot having made all

दाय सिंहांतिकं गतः । अथ काकेनोरुक्तं । देव यनादृष्टाहारी

having taken lion-hear gone. Now by the crow said: Sire, with pains even food

न प्राप्तः । अनेकोपवासस्थितः स्वामी तदिदानी मदीयमांसमु-

not found. By much-fasting-exhausted (is) my lord, therefore now my-flesh

पभुज्यतां । यतः ।

'let be eaten! For,

स्वामिमूला भवन्त्येव सर्वाः प्रकृतयः खलु ।

The master-as root having are verily all state's members surely; *Bravo!*

समूलेष्वपि वृक्षेषु प्रयत्नः सफलो नृणां ॥ ५९ ॥

on with-roots (endowed) also trees care (bestowed) fruitful of men. (59)

सिंहेनोक्तं । वरं प्राणपरित्यागी न पुनरीहशि कर्मणि प्रवृत्तिः ।

By the lion said: Better life-abandonment not however in such an action engaging.

जंबुकेनापि तथोक्तं । ततः सिंहेनोक्तं । मैवं । अथ

By the jackal also thus said. Then by the lion said: Not thus! Now

आग्रेषोक्तं । महेहेन जीवतु स्वामी । सिंहेनोक्तं । न

by the tiger said: Through my-body may live the lord! By the lion said: Not

कदाचिदेवमुचितं । अथ चित्रकर्णोऽपि जातविश्वासात्तदैवा-

ever thus proper! Now Chitrakarṇa also with created-confidence so just

त्वदानमः । ततस्तुष्टुनात्तेन आग्रेषासौ कुद्धिं विदाय

self-gift declares. Then upon his-word by that tiger he, the flank having torn open,

आपादितः सर्वैषांश्चितः । अतोऽहं ब्रवीमि । मतिर्दोलायते सत्यमि-

killed by all eaten. Therefore I say: The mind wavers truly

त्यादि । *[ततस्तुष्टुनात्तेन आग्रेषासौ कुद्धिं विदाय]*

etc. Then the third-knave's-word having heard of his-mind's-shakiness being convinced

चतुर्गत्यक्ता आहतः स्वात्मा गृहं यज्ञौ । स चतुर्गस्त्वैर्भू-

the goat leaving the Brāhmaṇa having bathed home went. That goat by those

तैनीत्वा भक्षितः । अतोऽहं ब्रवीमि । आत्मौपम्येन यो

knaves having taken (it) eaten. Therefore I say: By with himself-comparison who

वेत्तीत्यादि । राजाह । मेघवर्णे कथं शत्रुमध्ये त्वया

considers &c. The king says: Meghavarna, how in the enemies'-midst by thee

चिरमुषितं कर्त्तव्या तेषामनुनयः कृतः । मेघवर्णे उवाच । देव

long dwelt, how or of them conciliation made? Meghavarna said: Sire,

स्वामिकार्यार्थिना स्वप्रयोजनवशाद् वा किं न क्रियते ।

by one the master's-profit-seeking, for one's own-aims'-sake or what not is done?

पश्य । लोको वहति किं राजन् मूर्धा दम्पुमिधनं ।

Behold: People do they carry (what?), O king, not on the head to burn (it) fuel?

क्षालयच्चपि वृक्षांश्चिं नदीवेला निकृतति ॥६०॥

Washing also a tree's-a-foot a river's-current tears (it) down. (60)

तथा चोक्तं । संधेनापि वहेच्छन्कार्यमासाद्य बुद्धिमान् ।

Thus and said : On the shoulder even will carry enemies, an object approaching, the wise,

यथा वृद्धेन सर्पेण मंडूका विनिपातिताः ॥६१॥

as by the old serpent frogs (were) destroyed. (61)

राजाह । कथमेतत् । मेघवर्णः कथयति । अस्ति जीर्णोद्याने

The king says : How that ? Meghavarna relates : There was in an old-garden

मंदविषो नाम सर्पः । सो ऽतिजीर्णतयाहारमप्यन्वेषुमङ्गमः

Mandavisha by name a serpent. That from over-agedness food even to seek unable

सरस्तीरे पतित्वा स्थितः । ततो दूरादेव केनचिन्मंडूकेन

on a pond's-bank having fallen remained. Then from afar already by some frog

हृष्टः पृष्ठश्च । किमिति त्वमाहारं नान्विष्टसि । सर्पो ऽवदत् ।

seen, asked and : Why thus thou food not dost seek ? The serpent said :

गच्छ भद्र मम मंदभाग्यस्य प्रस्तेन किं । ततः संजात-

Go, my dear ! Of me ill-fated with questioning what ? Then with roused-

कौतुकः स च भेकः सर्वथा कथ्यतामित्याह । सर्पो ऽप्याह ।

curiosity that also frog 'wholly let it be told !' thus says. The serpent also says :

भद्र ब्रह्मपुरवासिनः श्रोचियस्य कौंडिन्यस्य पुचो विंशतिवर्षीयः

My dear, of an in Brahmapura-living Śrotriya Kaundinya the son twenty-years old

सर्वगुणसंपन्नो दुर्देवान्मम नृशंसस्वभावाहृष्टः । तं

with all-virtues-endowed from ill-fate of me through the cruel-nature bitten. That

पुचं सुशीलनामानं मृतमालोक्य मूर्छितः कौंडिन्यः पृथिव्यां लुलोट ।

son Suśīla-named dead having seen fainting Kaundinya on the ground rolled,

अननंतरं ब्रह्मपुरवासिनः सर्वे बांधवास्त्वचागत्योपविष्टाः ।

Thereupon Brahmapura-inhabiting all relations there having approached sat down,

तथा चोक्तं । उत्सवे असने युज्ञे दुर्भिष्ठे राष्ट्रविष्टवे ।

Thus and said : At a festival, in distress, in battle, in famine, in realm-tumult,

राजवारे श्मशाने च यस्तिष्ठति स बांधवः ॥६२॥

at the king's-door, on the cemetery and who remains, he a relation. (62)

तत्र कपिलो नाम स्नातको इवदत् । अरे कौंडिन्य मूढो

There Kapila by name, a householder, said: Alas, Kaundinya, infatuated

इसि तेनैवं विलपसि ।

thou art, therefore thus thou lamentest.

शृणु । त्रोडीकरोति प्रथमं यथा जातमनित्यता ।

Listen: To the bosom folds first as a child perishableness,

धार्मीव जननी पश्चात्या शोकस्य कः क्रमः ॥६३॥

a nurse as, the mother afterwards, therefore for sorrow what course? (63)

क गताः पृथिवीपालाः ससैन्यबलवाहनाः ।

Where (are) gone the earth-protectors with-armies-power-chariots,

वियोगसाक्षिणी येषां भूमिरद्धापि तिष्ठति ॥६४॥

departure-witnessing of whom the earth to-day even stands? (64)

अपरं च । कायः संनिहितापायः संपदः पदमापदां ।

Another and, The body has destruction-close to it, happiness the place for misfortunes,

समागमाः सापगमाः सर्वमुत्पादि भंगुरं ॥६५॥

meeting with-departure (connected), everything born (is) frail. (65)

प्रतिक्षणमयं कायः क्षीयमाणो न लक्ष्यते ।

Every moment this body wasting away not is perceived,

आमकुंभ इवांभःस्थो विशीर्णः सन्धिभाव्यते ॥६६॥

a crude-jar as in water-standing; dissolved being, it is discovered. (66)

आसन्नतरतामेति मृत्युर्ज्ञतोर्दिने दिने ।

To closer proximity goes death of a living being day by day,

आघातं नीयमानस्य बध्यस्येव पदे पदे ॥६७॥

of a to slaughter being led culprit as step by step. (67)

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।

Uncertain (is) youth, beauty, life, of goods-a store,

ऐश्वर्ये प्रियसंवासी मुखेश्च न पंडितः ॥६८॥

sovereignty, friends'-society; fascinated should be there not the wise. (68)

यथा काष्ठं च काष्ठं च समेयातां महोदधी ।

As a plank and a plank and may meet on the mighty-water-receptacle,

समेत्य च अपेयातां तद्वृत्तसमागमः ॥६९॥

having met and may part, thus of beings-the meeting. (69)

यथा हि पथिकः कश्चिद्भायामाश्रित्य तिष्ठति ।

As namely wanderer some to shade having resorted halts,

विश्रम्य च पुनर्गच्छेत्वृत्तसमागमः ॥७०॥

having rested and again will go, thus of beings-the meeting. (70)

अन्यतः । पञ्चभिर्निर्मिते देहे पञ्चतं च पुनर्गते ।

Another and, On the of five (elements) composed body, to the five's state and again gone,

स्वां स्वां योनिमनुप्राप्ते तत्र का परित्वना ॥७१॥

its its birthplace having found, there what lamentation. (71)

यावतः कुरुते जंतुः संबन्धान्तनसः प्रियान् ।

As many makes a creature connections to the mind dear,

तावंती ऽपि निखन्ते हृदये शोकशंकवः ॥७२॥

so many also are ingrafted in the heart sorrow-thorns. (72)

नायमन्यंतसंवासी लभ्यते येन केनचित् ।

Not this perpetual-association is found by anyone whomsoever

अपि स्वेन शरीरेण किमुत्तान्येन केनचित् ॥७३॥

even with his own body, how much less with else anyone! (73)

अपि च । संयोगे हि वियोगस्य संसूचयति संभवं ।

Also and, Connection namely of separation indicates the origin,

अनतिक्रमणीयस्य जन्म मृत्योरिवागमं ॥७४॥

of the inevitable birth of death as the approach. (74)

आपातरमणीयानां संयोगानां प्रियैः सह ।

Of for the moment-delightful connections friends with,

अपथ्यानामिवाचानां परिलामो ऽतिदारुणः ॥७५॥

of unwholesome as foods, the end (digestion) over-painful. (75)

अपरं च । व्रजन्ति न निर्वर्तते श्रीतांसि सरितां यथा ।

Another and, There run on, not return, the waves of rivers as,

आयुरादाय मर्त्यानां तथा रात्रहनी सदा ॥७६॥

the life taking away of mortals thus night-and day always. (76)

सुखास्वादपरो यस्तु संसारे सत्समागमः ।

In happiness-enjoyment-only consisting which truly in the world with the good-association,

स वियोगावसानत्वाद्युःखानां धुरि युज्यते ॥७७॥

that from (its) in separation-ending of troubles in the yoke is joined. (77)

अत एव हि नेच्छन्ति साधवः सत्समागमं ।

Therefore only namely not wish the virtuous with the good-association,

यद्वियोगासिलूनस्य मनसो नास्ति भेषजं ॥७८॥

because of the with separation's-sword-cut heart not is a remedy. (78)

सुकृतान्यपि कर्माणि राजभिः सगरादिभिः ।

Well-performed even works by the kings Sagara &c.,

अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥७९॥

then those very works they and also to destruction gone. (79)

संचित्य संचित्य तमुपदं मृत्युं मनुष्यस्य विचक्षणस्य ।

Having reflected having reflected on that stern-sceptred Death, of a man intelligent

वर्षीबुसिक्ता इव चर्मेबंधाः सर्वे प्रयत्नाः शिथिलीभवन्ति ॥८०॥

with rain-water-sprinkled as leather-straps all efforts relaxed-become. (80)

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीरलोकः ।

On which just night first takes up in the womb (his) abode a human-hero,

ततः प्रभृत्यस्तलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति ॥८१॥

thence forward with unfaltering-progress he daily death-near goes. (81)

अतः संसारं विचारय । शोकोऽयमङ्गानस्य प्रपञ्चः । पश्य ।

Therefore the world consider! Sorrow this of ignorance display. Behold:

अङ्गानं कारणं न स्याद्वियोगो यदि कारणं ।

Ignorance the cause not (if) were, separation if the cause,

शोको दिनेषु गच्छत्सु वर्धतामप्याति किं ॥८२॥

sorrow, days passing on, should increase; it departs why? (82)

तद्वात्मानमनुसंधेहि । शोकचर्चा परिहर । यतः ।

Therefore here thyself compose! Sorrow-searching avoid! For,

अकांडपातजातानां गाचाणां मर्मभेदिनां ।

Of the not-by arrow-fall-produced of the limbs the joints-cutting

गाढशोकप्रहाराणाम् चिन्तैव महीषधी ॥ ८३ ॥

deep-sorrow's-blows not-reflection only the great-remedy. (83)

ततस्त्वचनं निशम्य प्रबुद्ध इव कौँडिन्य उथायाग्रवीत् ।

Then his-word having heard awakened as it were Kaundinya rising said :

तद्गुणमिदानी गृहनरकवासेन । वनमेव गच्छामि ।

Then enough now with in a house-hell-dwelling. To the wood surely I go.

कपिलः पुनराह ।

Kapila again says :

वने ऽपि दोषाः प्रभवन्ति राणिणां

In a wood even evils arise of the passionate,

गृहे ऽपि पञ्चेन्द्रियनियहस्तपः ।

in a house even the five-organs'-restraint (is) penance ;

अकुत्सिते कर्मणि यः प्रवर्तते

in unblemished action who engages,

निवृत्तरागस्य गृहं तपीवनं ॥ ८४ ॥

of one with restrained-passions the house (is) a penance-wood. (84)

यतः । दुःखितो ऽपि चरेष्ठमे यच कुचाश्रमे रतः ।

For, The afflicted also should observe the law in any whatsoever order of life delighting

समः सर्वेषु भूतेषु न लिङं धर्मकारणं ॥ ८५ ॥

equal unto all beings; not (is) an (external) mark of virtue-a cause. (85)

उक्तं च । वृत्यर्थं भोजनं येषां संतानार्थं च मैथुनं ।

Said and, For life's-sake the food of whom, for offspring's-sake and love,

वाक्सत्यवचनार्थाय दुर्गाणयपि तरंति ते ॥ ८६ ॥

speech for true-words'-sake, difficulties also overcome they. (86)

तथा हि । आत्मा नदी संयमपुण्यतीर्था

Thus namely, The soul (is) a river having restraint-as holy-bathing places,

सत्योदका शीलतटा द्योर्मिः ।

truth-as water, character-as banks, tenderness-as waves;

तचाभिषेकं कुरु पांडुपुनः

there ablution make, O Pāṇḍu-son !

न वारिणा शुद्धति चांतरात्मा ॥८७॥

not through water is purified also the inward-soul. (87)

विशेषतश्च । जन्ममृत्युजराव्याधिवेदनाभिरूपदृतं ।

Especially and, With birth-death-old age-illness-pain overwhelmed

संसारमिममुत्पन्नमःसारं त्यजतः सुखं ॥८८॥

world this produced sapless of the quitting happiness. (88)

यतः । दुःखमेवात्मि न सुखं यस्मात्तदुपलस्थते ।

For, Pain only exists, not ease, because this is observed,

दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥८९॥

on a pain-sufferer's remedy of ease-the name is bestowed. (89)

कौंडिन्यो ब्रूते । एवंमेरु । ततो महं तेन शोकाकुलेन ब्राह्मणेन

Kaundinya says: So just. Then I by that sorrow-afflicted Brahman

शभो यद्द्वारभ्य मंडूकानां वाहनं भविष्यसीति । कपिलो ब्रूते ।

cursed, that 'to-day beginning of frogs a vehicle thou shalt be' thus. Kapila says:

संप्रत्युपदेशासहिष्णुर्भवान् । शोकादिष्टं ते हृदयं । तथापि

At present advice-not bearing you. With sorrow-filled of thee the heart. Thus even

कार्यं शृणु ।

what to be done hear:

संगः सर्वात्मना त्यज्यः स च त्यक्तुं न शक्यते ।

Society with all-the mind to be shunned, that if be shunned not can,

स सद्ग्निः सह कर्तव्यः सतां संगो हि भेषजं ॥९०॥

that the good with to be made; of the good the society namely a medicine. (90)

अन्यच्च । कामः सर्वात्मना हेयः स चोक्षातुं न शक्यते ।

Another and, Love with all-the soul to be quitted, that if be quitted not can,

स्वभार्या प्रति कर्तव्यः सैव तस्य हि भेषजं ॥९१॥

one's-wife towards to be made, she only of that namely a medicine. (91).

एतच्छुत्वा स कौंडिन्यः कपिलोपदेशामृतप्रशंतशोकानलो

This having heard that Kaundinya by Kapila's-advice-nectar-being allayed-(his) sorrow-fire

यथाविधि दंपहणं कृतवान् । आतो ब्राह्मणशापान्मंडूकान्

according-to rule staff-taking made. Therefore through the Brahman's-curse frogs

वोदुमन्त्र तिष्ठामि । अनंतरं तेन मंडूकेन गता मंडूकनाथस्य
 to carry here I stay. Thereupon by that frog, having gone, of the frog-lord
 जालपादनाम्बोऽये तत्कथितं । ततोऽसावागत्य मंडूकनाथस्तस्य
 Jālapāda-named in front that related. Then that having approached frog-lord of that
 सर्पस्य पृष्ठमारुद्धवान् । स च सर्पस्तु पृष्ठे कृत्वा
 serpent the back ascended. That and serpent him on (his) back placing
 चिचपदक्रमं बभाम । परेद्युष्मलितुमसमर्थे तं मंडूकनाथो
 at a wondrous-pace roamed about. The following-day to go unable him the frog-lord
 ऽवदत् । किमद्य भवान्मन्दगतिः । सर्पो बूते । देव आहारविरहाद्-
 addressed: Why to-day you slowly-going? The serpent says: Sire, from food-want
 समर्थोऽस्मि । मंडूकनाथोऽवदत् । अस्मदाज्ञायां मंडूकान्भक्षय । ततो
 unable I am. The frog-lord said: By our-command frogs eat! Then
 गृहीतोऽयं महाप्रसाद इत्युक्ता क्रमशो मंडूकान्खादितवान् । अतो
 'accepted this great-favour' thus saying by degrees the frogs he ate. Then
 निर्मृदूकं सरो विलोक्य मंडूकनाथोऽपि तेन खादितः । अतो
 void of frogs the pond seeing the frog-lord also by him eaten. Therefore
 ऽहं ब्रवीमि । स्वंधेनापि वहेच्छूनित्यादि । देव यान्विदानी
 I say: On the shoulder even will carry enemies &c. Sire, let go now
 पुरावृत्ताख्यानकथनं । सर्वथा संधेयोऽयं हिरण्यगर्भो
 former-events'-stories'-telling! 'By all means to be conciliated this Hiranyagarbha
 राजा संधीयतामिति मे मतिः । राजोवाच । कोऽयं
 king let be made peace with' thus of me the opinion, The king said: What this
 भवतो विचारः । यतो जितस्तावद्यमस्माभिस्ततो यद्यस्मासेवया
 of you thought? Since defeated first he by us, therefore if in our-vassalage
 वसति तदास्तां नो चेद्विगृह्यतां । अचांतरे
 he dwells, then may he remain, not if, let him be attacked! There meanwhile,
 जंबुदीपादागत्य शुकेनोक्तं । देव सिंहलदीपस्य सारसो
 from Jambudvīpa having arrived, by the parrot said: Sire, of Siṁhaladvīpa the Sārasa
 राजा संप्रति जंबुदीपमाक्रम्यावतिष्ठते । राजा ससंभमं
 king now Jambudvīpa having invaded remains (there). The king with-confusion

ब्रूते । किं किं । शुकः पूर्वोक्तं कथयति । गृध्रः स्वागतम्-
says: What? what? The parrot the before-said relates. The vulture to himself

वाच । साधु रे चक्रवाक मंचिन्सर्वज्ञ साधु साधु । राजा
said: Well, O Chakravâka minister Sarvajña, well, well. The king

सकोपमाह । आस्तां तावद्यं । गता तमेव समूलम्-
with-anger says: Let remain then this one! Having gone that one surely with-root

न्मूलयामि । दूरदर्शी विहस्याह ।

I root up. Dûradarśin smiling says:

न शरन्मेघवत्कार्यं वृथैव घनगर्जितं ।

Not autumn-cloud-like to be made in vain only cloud-thundering;

परस्यार्थमनर्थं वा प्रकाशयति नो महान् ॥९२॥

to an enemy profit loss or reveals never the great. (92)

अथपरं च । एकदा न विगृह्णीयाङ्गृह्णनाजाभिघातिनः ।

Another and, At once not should fight many a king adversaries,

सदर्पोऽप्युरगः कीटैर्बहुभिर्नाशयते ध्रुवं ॥९३॥.

a proud even serpent by insects many is made to perish surely. (93)

देव किमिति विना संधानं गमतमस्ति । यतस्तदास्मत्पञ्चात्

Sire, why thus without concluding peace marching is? For then behind our-back

प्रकोपोऽनेन कर्तव्यः । अथपरं च ।

disturbance by this one to be made. Another and,

योऽर्थतत्त्वम् विज्ञाय क्रीधस्यैव वशं गतः ।

Who a thing's-true state not-having ascertained of anger verily into the power gone,

स तथा तथते मूढो ब्राह्मणो नकुलाद्यथा ॥९४॥

he thus is pained fool, the Brâhman on account of the ichneumon as. (94)

राजाह । कथमेतत् । दूरदर्शी कथयति । अस्त्युज्जयिन्यां माधवो

The king says: How that? Dûradarśin relates: There is in Ujjayini Mâdhava

नाम विप्रः । तस्य ब्राह्मणो (प्रसूता) बालापत्यस्य रक्षार्थं

by name a Brâhman. Of him the wife having born, of the young-child for protection's-sake

ब्राह्मणम् वस्थाय स्नातुं गता । अथ ब्राह्मणाय राज्ञः पार्वण-

the Brâhman having left, to bathe gone. Now to the Brâhman the king's monthly

आङ्गं दातुभाहानमागतं । तच्छुत्वा ब्राह्मणः सहज-
Srāddha to give an invitation came. That having heard the Brāhmaṇ from his natural-

दारिद्रादूचिंतयत् । यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छुत्वा
poverty reflected: If with-haste not I go then else somebody having heard:

आङ्गं यहीष्टति । यतः ।

the Srāddha will take. For,

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Of a receipt, of a gift, of to be done and work

क्षिप्रमङ्ग्रियमाणस्य कालः पिबति तद्रसं ॥१५॥

speedily not-being done time drinks its-essence. (95)

किंतु बालकस्याच रक्षको नास्ति । तत्किं करोमि । यातु

However of the child here a guardian not is. Then what do I? Well!

चिरकालपालितमिमं नकुलं पुचनिर्विशेषं बालकरक्षायां

a long-time-cherished this ichneumon from a son-without difference in the child's-protection

व्यवस्थाप गच्छामि । तथा कृत्वा गतः । ततस्तेन नकुलेन

having placed I go. Thus having done (he) departed. Then by that ichneumon

बालकसमीपमागच्छन्तुष्णासपो हृष्टा व्यापाद्य

to the child's-proximity approaching a black serpent, having seen, having killed,

कोपात्खंडं खंडं कृत्वा खादितः । ततो इसौ नकुलो ब्राह्मणमा-

from anger part part having made, devoured. Then that ichneumon the Brāhmaṇ

यांतमङ्गलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य

coming near seeing with blood-smeared-mouth-and feet with-haste having approached

तत्त्वरणयोर्लूलौठ । ततः स विप्रस्तुथाविधं तं हृष्टा बालको

at his-feet rolled. Then that Brāhmaṇ in such-a state him having seen, 'the child

इनेन खादित इत्यवधार्य नकुलं व्यापादितवान् । अनन्तरं यावद्-

by him eaten' thus inferring the ichneumon killed. Afterwards while

पसृत्यापत्यं पश्यति ब्राह्मणस्तावद्वालकः सुस्थः सर्पश्च

approaching at the child looks the Brāhmaṇ, then the child healthy the serpent and

व्यापादितस्तिष्ठति । ततस्तमुपकारकं नकुलं निरीक्ष्य भावित-

killed lies. Then that as a benefactor ichneumon having recognized with reflecting-

चेताः स परं विषादम् गमत् । अतोऽहं ब्रवीमि । योऽर्थतद्वम्-
mind he to extreme grief went. Therefore I say: Who a thing's-true state

विज्ञायेत्यादि । अपरं च ।

not-having ascertained &c. Another and,

कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।

Lust, anger, likewise infatuation, covetousness, pride; intoxication likewise,

षटुर्गमुत्सृजेदेनमस्मिंस्यक्ते सुखी नृपः ॥९६॥

of six-collection should he avoid this; this (being) shunned happy a prince. (96)

राजाह । मंचिक्षेष ते निश्चयः । मंची ब्रूते । एवमेव ।

The king says: Minister, (is) this thy conviction? The minister says: So just.

यतः । स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः ।

For, Recollection and, in important-matters deliberation, knowledge-conviction,

हठता मंचगुप्तिश्च मंचिणः परमो गुणः ॥९७॥

firmness, counsel-concealment and a minister's highest quality. (97)

तथा च । सहसा विदधीत न क्रियां

Thus and, With rashness one should perform not an action,

अविवेकः परमापदां पर्दं ।

inconsiderateness of the greatest-misfortunes the foundation;

वृणते हि विमृश्यकारिणं

there choose namely one after deliberation-acting

गुणलब्धाः स्वयमेव संपदः ॥९८॥

through virtues-charmed of themselves already fortunes. (98)

तदेव यद्दिदानीमस्मद्वचनं क्रियते तदा संधाय गम्यतां ।

Therefore Sire, if now our-word is done then having made peace let be gone!

यतः । यद्युपुपायाश्वत्वारो निर्दिष्टः साध्यसाधने ।

For, If also means four pointed out of what is to be accomplished-in the accomplishment

संख्यामात्रं फलं तेषां सिद्धिः साक्षि व्यवस्थिता ॥९९॥

number-merely (is) the fruit of them; success in negotiation grounded. (99)

राजाह । कथमेवं संभवति । मंची ब्रूते । देव सत्वरं भविष्यति ।

The king says: How thus is it possible? The minister says: Sire, with-haste it will be.

यतः । अद्विद्याः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

For, An ignorant easy to be conciliated, more easily is conciliated the difference-knowing,

ज्ञानलब्दविद्युत्तमं ब्रह्मापि नरं न रंजयति ॥१००॥

a with knowledge-particles-badly-imbued Brahmā even man not conciliates. (100)

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मन्त्री च । ज्ञातमे-

Especially and this duty-knowing king Sarvajña ('all-knowing') minister and. Perceived

तन्मया पूर्वे मेघवर्णवचनात्कृतकार्यसंदर्शनात् । यतः ।

this by me before from Megh.'s-word, from the by him-done-action's-perception and. For,

कर्मानुभेद्याः सर्वच परोक्षगुणवृत्तयः ।

From actions-to be inferred (is) everywhere of those of unknown-qualities-the conduct

तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥१०१॥

therefore of those of unknown-conduct by the results the action is perceived. (101)

राजाह । अलमुक्तरोक्तरेण । यथाभिप्रेतमनुष्टीयतां ।

The king says: Enough with answers-and replies! As-intended let it be accomplished!

एतन्मन्त्रयित्वा गृध्रो महामन्त्री तत्र यथार्हं कर्तव्यमि-

This having advised the vulture the great-minister 'there as-proper to be acted,

त्युक्ता दुर्गाभ्यन्तरं चलितः । ततः प्रसिद्धिवकेनागत्य

thus having said to the fort's-interior gone. Then by the spy-crane having approached

राज्ञो हिरण्यगर्भस्य निवेदितं । देव संधिं कर्तुं महामन्त्री

to king Hiranyagarbha made known: Sire, peace to make the great-minister

गृध्रो उस्मत्समीपमागच्छत् । राजहंसो ब्रूते । मन्त्रिन्पुनः

the vulture to our-neighbourhood approached. The flamingo says: Minister, again

संबंधिना केनचिद्चागंतव्यं । सर्वज्ञो विहस्याह ।

by a conspirator some here will be approached. Sarvajña smiling says:

देव न शंकास्पदमेतद्यतो उसौ महाशयो दूरदर्शी । अथवा

Sire not fear-foundation this, for that noble-minded Dūradarśin. But

स्थितिरियं मन्दमतीनां । कदाचिच्छक्तैव न क्रियते

the habit this of the slow-minded: Sometimes fear at all not is made,

कदाचित्सर्वच शंका । तथा हि ।

sometimes everywhere fear. Thus namely,

सरसि बहुशस्ताराच्छायेक्षणात्परिवंचितः ।

On a pond often through star-images'-perception deceived

कुमुदविटप्रान्वेषी हंसी निशास्त्रविचक्षणः ।

a lotus-shoots-seeking goose at night, unwise,

न दशति पुनस्ताराशंकी दिवापि सितोत्पलं ।

not : eats again stars-fearing by day also the white-lotus;

कुहकचकिती लोकः सत्ये इष्पायमपेक्षते ॥ १०२ ॥

by knaves-frightened the world in the honest even danger suspects. (102)

दुर्जनदूषितमनसः सुजनेष्वपि नास्ति विश्वासः ।

Of one with by wicked men-spoiled-mind in good-men also not is confidence;

बालः पायसदग्धो दध्यपि फूल्कृत्य भक्षयति ॥ १०३ ॥

a child with milk-burnt curd also, having blown upon it, eats. (103)

तहेव यथाशक्ति नत्पूजार्थं रन्नोपहारादिसामयी

Therefore Sire, according to-power for his-honour's-sake of jewel-presents-&c.-a sum

सुसज्जीक्रियतां । तथानुष्ठिते सति स गृधो मंथी दुर्ग-

let quite-ready-be made! Thus accomplished being that vulture minister from the

द्वाराचक्रवाकेणोपगम्य सलृत्यानीय राजदर्शनं

fort's-gate by the Chak., having gone up, having saluted, having conducted king's-sight

कारितो दक्षासने चोपविष्टः । चक्रवाक उवाच । युष्मदायत्तं

caused to make on a proffered-seat and seated. The Chakravāka said: On you-dependant

सर्वं । स्वेच्छयोपभुज्यताभिंदं राज्यं । राजहंसी ब्रूते । एवमेव ।

(is) all. At your-wish let be enjoyed this kingdom! The flamingo says: So just.

दूरदर्शीकथयति । एवमेवैतत्किंत्विदानी बहुप्रपञ्चवचनं निष्प्रयोजनं ।

Dūradarśin says: So just (is) this, but at present much-illusion-speech useless.

यतः । लुभ्यमर्थेन गृह्णीयात्तत्त्वमंजलिकर्मणा ।

For, The covetous with money he should win, the stern with supplication,

मूर्खं छंटोऽनुवृत्तेन याथात्थेन पंडितं ॥ १०४ ॥

a fool with wish-compliance, with truthfulness the wise. (104)

अन्यस्त् । सद्भावेन हरेन्मित्रं संभ्रमेण तु बांधवान् ।

Another and, With good-character he should win a friend, with reverence however relations,

स्त्रीभूत्यौ दानमानाभ्यां दाक्षिणेनेतराज्ञनाम् ॥१०५॥

a woman-and attendant with gift-and honour, with courtesy other persons. (105)

तदिदानीं संधाय गम्यतां । महाप्रतापश्चिवर्णो राजा ।

Therefore now having made peace let be gone! Of great-splendour Chitravarma the king.

चक्रवाको भूते । यथा संधानं कार्यं तदप्युच्यतां ।

The Chakravaka says: How peace-conclusion to be made, that also let be told!

राजहंसो भूते । कति प्रकाराः संधीनां संभवंति । गृग्रो भूते ।

The flamingo says: How many sorts of alliances are possible? The vulture says:

कथयामि । श्रूयतां ।

I tell. Let be listened :

बलीयसाभियुक्तस्तु नृपो नान्यप्रतिक्रियः ।

By a stronger one attacked however a king not having another-remedy

आपचः संधिमन्विष्टेत्कुर्वाणः कालयापनं ॥१०६॥

distressed peace should seek, causing delay of time. (106)

कपाल उपहारस्य संतानः संगतस्थया ।

Kapāla, Upahāra and, Santāna, Saṅgata likewise,

उपन्यासः प्रतीकारः संयोगः पुरुषांतरः ॥१०७॥

Upanyāsa, Pratīkāra, Saṁyoga, Purushāntara, (107)

अहृष्टनर आदिष्ट आत्मादिष्ट उपग्रहः ।

Adṛiṣṭanara, Ādiṣṭa, Ātmādīṣṭa, Upagraha,

परिक्रयस्तयोऽच्छन्तया च परभूषणः ॥१०८॥

Parikraya, likewise Uchchhanna, likewise and Parabhūṣaṇa, (108)

स्कंधोपनेयः संधिष्ठ षोडशैते प्रकीर्तिताः ।

the Skandhepaneya alliance and, sixteen these proclaimed;

इति षोडशकं प्राहुः संधिं संधिविचक्षणाः ॥१०९॥

thus sixteenfold proclaim alliance the with alliances-convereant. (109)

कपालसंधिर्विज्ञेयः केवलं समसंधितः ।

The Kapāla-alliance to be known simply as (made) through equal-alliance,

संप्रदानाङ्गवति य उपहारः स उच्यते ॥११०॥

through a gift is which, Upahāra that is called. (110)

संतानसंधिर्विज्ञेयो दारिकादानपूर्वकः ।

The Santāna-alliance to be known as by a daughter's-gift-preceded;

सज्जिस्तु संगतः संधिमैचीपूर्वे उदाहृतः ॥ १११ ॥

with the good however Saṅgata the alliance, by friendship-preceded (is) named; (111)

यावदायुःप्रमाणस्तु समानार्थप्रयोजनः ।

(it is) as long as-life-lasting surely at the same-objects-aiming

संपत्तौ वा विपत्तौ वा कारणैर्यो न भिद्यते ॥ ११२ ॥

in prosperity either in adversity or by causes which not is broken. (112)

संगतः संधिरेवायं प्रकृष्टतात्मुवर्णवत् ।

The Saṅgata alliance only this from (its) superiority (is) gold-like;

तथान्यैः संधिकुशलैः कांचनः स उदाहृतः ॥ ११३ ॥

thus by others in alliances-skilled Kāñchana (golden) that (is) named. (113)

आत्मकार्यस्य सिद्धिं तु समुहिष्य क्रियेत यः ।

One's own-object's accomplishment however pointing out is made which,

स उपन्यासकुशलैरुपन्यास उदाहृतः ॥ ११४ ॥

that by the with the Upayāsa-conversant Upayāsa (is) named. (114)

मयात्म्योपकृतं पूर्वे ममायेष करिष्यति ।

'By me to him service rendered before, to me also he will render (it)'

इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥ ११५ ॥

thus which is made alliance, Pratikāra that is called. (115)

उपकारं करोम्यस्य ममायेष करिष्यति ।

A service I render to him, to me also he will render (it),

अयं चापि प्रतीकारो रामसुप्तीवयोरिव ॥ ११६ ॥

this and also (is) Pratikāra, of Rāma-and Sugrīva as. (116)

एकार्थो सम्यगुहिष्य क्रियां यच हि गच्छति ।

Of one-aim properly pointing out an action where namely one goes,

सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥ ११७ ॥

of well-united-authority surely that and Saṁyoga is called. (117)

आवयोर्येधमुख्यैस्तु मर्दयः साध्यतामिति ।

'Of us two by the warrior-chiefs truly my-object let be accomplished' thus

यस्मिन्पृणाल्लु क्रियते संस्धिः पुरुषांतरः ॥ ११८ ॥

in which a payment surely is made that alliance (is) Purushāntara. (118)

त्वयैकेन मदीयो ऽर्थः संप्रसाधस्त्वसाविति ।

'By thee alone my affair to be accomplished surely this' thus

यच शत्रुः पर्णं कुर्यात्सोऽहष्टपुरुषः स्मृतः ॥ ११९ ॥

where an enemy payment must make, that (is) Adrishtapurusha recorded. (119)

यच भूम्येकदेशेन परेण रिपुदृजितः ।

Where with a land's-part as fine an enemy powerful

संस्धीयते संस्धिविज्ञिः स चादिष्ट उदाहृतः ॥ १२० ॥

is made peace with, by alliance-knowers that and Ādīshṭa (is) recorded. (120)

स्वसैन्येन तु संधानमात्मादिष्ट उदाहृतः ।

Through one's own-army however peace-conclusion Ātmādīshṭa (is) named;

क्रियते प्राणरक्षार्थं सर्वदानादुपग्रहः ॥ १२१ ॥

it is made for life-protection's-sake through total-surrender Upagraha. (121)

कोशांशेनार्धकोषेण सर्वकोषेण वा पुनः ।

with a treasure's-part, with half-the treasure, with the whole-treasure or again

शिष्टस्य प्रतिरक्षार्थं परिक्रय उदाहृतः ॥ १२२ ॥

of the remainder for preservation's-sake Parikraya (is) named. (122)

भुवां सारवतीनां तु दानादुच्छब्द उच्यते ।

Of lands excellent however through the surrender Uchchhanna it is called;

भूम्युत्थफलदानेन सर्वेण परभूषणः ॥ १२३ ॥

through the on the ground-growing-fruits'-surrender entire Parabhūshaṇa. (123)

परिच्छन्नं फलं यथ प्रतिस्कंधेन दीयते ।

Measured fruit where on every-shoulder is offered,

स्कंधोपनेयं तं प्राहुः संस्धिं संस्धिविचक्षणाः ॥ १२४ ॥

Skandhopaneyā that proclaim alliance the with alliances-conversant. (124)

परस्परोपकारस्तु मैत्री संबंधकस्तथा ।

Mutual-assistance surely, friendship, relationship likewise,

उपहारस्य विज्ञेयाशृत्वारस्यैव संधयः ॥ १२५ ॥

the with presents concluded and to be known as four also only alliances. (125)

एक एवोपहारस्तु संधिरेव मतो मम ।

The one only with presents concluded however alliance truly (is) approved by me,

उपहारविभेदास्तु सर्वे मैत्रविवर्जिताः ॥१२६॥

from the with presents concluded-differing however all (are) of friendship-destitute. (126)

श्वभियोक्ता बलीयस्वादूलब्धु न निवर्तते ।

An assailant because of his greater strength not-having gained not returns,

उपहाराद्वाते तस्मात्संधिरन्यो न विद्यते ॥१२७॥

present without therefore alliance other not is known. (127)

राजाह । भवन्तो महांतः पंडिताश्च । तदृचास्माकं यथाकार्यम्-

The king says: You (are) great wise and. Therefore here to us as-to be acted

पदिश्यतां । मंची ब्रूते ।

let be taught ! The minister says :

आः किमेवमुच्यते । आधिव्याधिपरीतापादृद्य श्वो वा विनाशिने ।

Ah, why thus is spoken ? Through sorrow-and disease-pain to-day to-morrow or perishing

को हि नाम शरीराय धर्मोपेतं समाचरेत् ॥१२८॥

Who truly namely for the body a from justice-departing (act) would commit ? (128)

जलांतश्वंद्रचपलं जीवितं खलु देहिनां ।

As in water-the moon-trembling (is) the life surely of corporeal (beings),

तथाविधमिति ज्ञात्वा शश्वत्कल्याणमाचरेत् ॥१२९॥

of such a state thus (it) knowing always virtue one should practice. (129)

मृगतृष्णासमं वीक्ष्य संसारं क्षणभंगुरं ।

* Deer-thirst'-like having perceived the world in a moment-perishing

सज्जनैः संगतं कुर्याद्धर्माय च सुखाय च ॥१३०॥

with good-men Saṅgata one should make for virtue and for happiness and. (130)

तन्मम संमतेन तदेव क्रियतां । यतः ।

Then of me according to the opinion this verily let be done ! For,

अश्वमेधसहस्राणि सत्यं च तुलया कृतं ।

Asvamedha-thousands truth and on a balance placed—

अश्वमेधसहस्राद्यि सत्यमेवातिरिष्यते ॥१३१॥

over an Asvamedha-thousand surely truth alone preponderates. (131)

अतः सत्याभिधानदिव्यपुरःसरो उपनयीर्भूपालयोः कांच-

Therefore by the Truth-named-oath-preceded also of these two princes the Golden-

नाभिधानसंधिर्विधीयतां । सर्वज्ञो ब्रूते । एवमस्तु । ततो राजहंसेन
named-alliance let be concluded! Sarvajña says: So be it! Then by the flamingo-

राजा वस्तालंकारोपहारैः स मंची दूरदर्शी पूजितः

king with dresses-ornaments-presents that minister Dūradarśin honoured

प्रदृष्टमनाश्चक्रवाकं गृहीत्वा राजा सर्वज्ञो गृध्रवचनाद्युमान-

with delighted-mind the Chakravāka having taken of the king peacock to the proximity

गतः । तत्र चित्रवर्णेन राजा सर्वज्ञो गृध्रवचनाद्युमान-

gone. There by Chitravarna the king Sarvajña upon the vulture's-word by honours-

दानपुरःसरं संभाषितस्तथाविधं संधिं स्वीकृत्य राजहंससमीपं

and gifts-preceded addressed such an alliance having accepted the flamingo-near

प्रस्थापितः । दूरदर्शी ब्रूते । देव सिद्धं नः समीहितं । इटानी

despatched. Dūradarśin says: Sire, accomplished our desire. Now

स्वस्थानमेव विंध्याचलं व्यावृत्य प्रतिगम्यतां । अथ सर्वे

to our-place verily the Vindhya-mountain returning let be gone! Then all

स्वस्थानं प्राप्य मनोऽभिलक्षितं फलं प्राप्नुविजिति ।

their-place having reached the mind-desired fruit obtained, thus.

विष्णुशर्मणोऽक्तं । अपरं किं कथयामि । कथ्यतां । राजपुणा

By Vishṇuśarman said: Further what shall I tell? Let it be told! The king's-sons

ज्ञातः । तत्र प्रसादाद्वाज्यवहारांगं ज्ञातं ततः ।

said: Through thy kindness of kingdom's-administration-the subject learnt, thereby

सुखिनो भूता वयं । विष्णुशर्मणवाच । यद्यपेवं तथाप्य्-

happy (have) become we. Vishṇuśarman said: If also so, thus even

परमपीदमस्तु ।

further also this be:

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा

Peace of all-sovereigns victorious be the delight always!

संतः संतु निरापदः सकृतिनां कीर्तिश्चिरं वर्धतां ।

The good may be free from misfortune ! Of the well-acting the fame long may increase !

नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता

Policy a lovely woman like constantly at the bosom resting

वक्षं चुंबतु मंचिणाम् हरहर्भूयान्महानुत्सवः ॥ १३२ ॥

the mouth may kiss of ministers ! Day by day may be great rejoicing ! (132)

॥ इति हितोपदेशे संधिर्नाम चतुर्थकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa Reconciliation by name the fourth-story-collection finished.

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